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CLERICAL STUDIES.

XXV.

PASTORAL THEOLOGY.

IT may seem to the reader who has followed us thus far that by this time more than enough labor has been marked out to occupy any single existence, and that to suggest in addition new subjects and new studies would be unpractical and unwise. Yet every priest knows that outside the matters upon which we have been hitherto engaged, there are others of great importance, closely connected with his calling and on which he is expected to have at least a certain amount of accurate information.

The truth is that the strict requirements of the priesthood in each form of sacred knowledge are limited enough and well within the reach of ordinary ability and industry. What goes beyond is simply recommended as highly desirable, and consequently to be pursued, now in one direction, now in another, according to the diverse duties, opportunities and tastes of each individual. In this way the life of a priest is in one sense ever full to overflowing, while in another there is room and to spare for everything. We shall therefore continue to deal successively with the other matters of clerical study, leaving to each one to determine for himself how far he may think proper to pursue them.

But before departing from the general subject of theology, there is a last form of that science which, though frequently touched upon already in the course of our remarks, deserves to be considered separately, in view of its great utility and of the

important place it occupies in the preparation for the priesthood. Its whole object in fact is to fit the candidate practically for the work of the ministry, and hence the name it bears of Pastoral Theology.

I.

Pastoral Theology then has for its object to describe the various duties of the priest in care of souls and to point out the different means and methods by which these duties may be best accomplished.

This at least is its proper and primary object. But, as we find it set forth in almost all methodical treatises on the subject, it includes a section, preliminary or complemental, devoted to the priest himself, in virtue of the principle that the ministry is effective only on condition that in the pastor are found certain moral dispositions and habits which constitute what is called the priestly spirit and the priestly life. These once laid down in sufficient detail, the work of the ministry itself is taken up and described in each one of its principal functions. The young priest is introduced in succession to the different classes of persons who may be committed to his care and to the different duties he will have to perform in their regard. He is taught how to conduct himself toward persons of every age, temperament and social position; what to do for them at every stage of their spiritual life, from the humblest to the highest. The men, women and children who compose a congregation are made to pass before him, in order to point out in them their special needs and requirements. Practical directions are given for the administration of each sacrament. The sacrament of penance in particular, being in its elements of a more subtile and complex kind, and playing, on the other hand, so preponderant a part in the discipline of Catholic life, comes in for a most elaborate treatment. Rules are laid down for imparting religious instruction in Sunday school and pulpit. The duties of the priest at the bedside of the sick are

explained ; how to reconcile them to suffering, and, if needs be, to prepare them for death. The science embraces all that concerns public worship; the construction and decoration of churches, the celebration of festivals ; all that concerns the organization and government of a parish ; the administration of church property, schools, hospitals, etc., all the means and methods, ordinary and extraordinary, of pastoral zeal.

II.

This simple enumeration suffices abundantly to show the importance, nay the absolute necessity of the science, or, to speak more correctly, of the art in question. As a fact the Church has never been blind to its usefulness. From the very beginning down to the present day, side by side with the sciences of Christian doctrine and life, there have been special methods taught by the saints and handed down from one generation to another for impressing that same doctrine and life on individual souls and raising them up to the level of the Gospel. St. Paul is the first to set the example of this manner of teaching in his letters to SS. Timothy and Titus, called for that very reason, Pastoral Epistles. The two beloved disciples of the Apostle knew the doctrines of the faith, but they needed to be shown how to apply them ; they had all necessary authority to govern their neophytes, but they lacked experience. And so, in words replete with wisdom, human and divine, the great teacher traces out their line of action and shows them how they should conduct themselves toward all those, within or without the fold, with whom they might have occasional or habitual intercourse.

The example of St. Paul was followed by the greatest among the Fathers. St. Cyprian from his hiding place directs by letter his clergy and his people, thus leaving to posterity the most valuable rules for the guidance of souls and the government of the Church. In his book, *De Officiis Ministrorum*, St. Ambrose sets forth a noble and beautiful ideal of the true cleric, while St. Jerome, in his letter to

Nepotian, traces the most charming picture of a priestly life. St. Augustine, too, is most suggestive in his letters and in the short treatises, *De Doctrina Christiana; De Catechizandis Rudibus; De Moribus Clericorum.* The treatise of St. Chrysostom on the priesthood (*De Sacerdotio*) is so well known that it needs only to be mentioned. But for completeness, thoroughness and practical wisdom nothing can compare with the Pastoral (*De Cura Pastorali*) of St. Gregory the Great, as true to nature, as fresh and as applicable to-day as when it issued from his pen thirteen hundred years ago.

Each succeeding period adds its tribute of experience and wholesome counsel. St. Isidore, St. Peter Damian, St. Bernard;—popes, councils, kings, alive to the interests of the Church, holy bishops, all along the course of Christian ages, recall in turn the requirements of clerical life and enjoin the rules of clerical action. In these last centuries the chief legislator and guide of the clergy is St. Charles Borromeo, the great reformer of the sixteenth century. What he succeeded in accomplishing in his diocese, in his province, and in the whole Church by his example and his action in the Council of Trent, is unparalleled in the history of Christianity. The *Acta Ecclesiæ Mediolanensis* which summarize his work, are a marvel of wisdom, sagacity and zeal, and their influence is felt down to the present day in every department of ecclesiastical organization and discipline.

Since the Council of Trent, and especially within the last century and a half, a considerable number of formal treatises on Pastoral Theology have appeared in the principal Catholic countries of Europe. In Germany, where they abound, they offer something more systematic and more complete than elsewhere, taking position side by side with the other branches of theological science in the regular curriculum, and embodying such subjects as Liturgy and Homiletics, which, in other countries, are made the object of separate treatment.

The French Church, earlier in the field, followed a different course. The first concern of zealous bishops was to attend to the needs of pastors already entrusted with the care of souls and to place in their hands such practical instructions

as would guide them in the various duties of their ministry. This was the object of several "Pastorals," as such works were called, published at the close of the seventeenth and beginning of the eighteenth centuries. Later on the purpose was carried out in the shape of commentaries on the various Rituals in use in different parts of the country. The Rituals of Toulon, of Langres, of Belley, of Paris, not to mention others less known, deal with almost all the duties of the ministry and cover, though in less formal and scientific shape, the same ground as the "Pastoraltheologien" of Germany. Two works of special importance written by exiled priests during the great French Revolution have exercised a deep influence on the clergy all through the present century: the *Methode pour le gouvernement des paroisses*, and the *Miroir du Clergé*. Two other writers of later date bring their principles and spirit nearer to the present generation: Dieulin in his *Bon Curé au dixneuvieme siècle*, and Abbé Dubois in his various works on the clerical life, particularly his book on sacerdotal zeal, translated into the principal European languages. In Italy we may mention, as proceeding on the same lines, Frassinetti, well known among us in its English translation, and Berardi (*Praxis confess. et pastor.*) of still more recent date. Spain can boast of at least one excellent systematic work on the subject: *Thesaurus Sacerdotalis*, by Mach, S.J., and Hungary has given another (*Theologia Pastoralis*) by Radlinsky. The poverty of the English literature of the subject, so natural in the circumstances, is in some measure redeemed by the beautiful and popular work of Cardinal Manning: *The Eternal Priesthood*, and Bishop Moriarty's *Allocutions to his Clergy*, while the American Church can show a most valuable collection of rules and directions for pastoral life and action in the Second and Third Plenary Councils of Baltimore. The *Directorium Pastorale* of F. Valuy and the *Catholic Priesthood* of Father Muller, are known to all our readers.

Finally the need of these practical helps to the ministry is such that it has been felt even outside of the Church. Within the present century especially, a considerable number of

"Guides to the Ministry," have been published by Protestants of various denominations.[1]

III.

It may well be imagined that so practical a need is not neglected in the preparatory work of our Catholic seminaries. In such of them as are formed on the German plan, Pastoral Theology is taught in the same way as the other sciences. But even where different methods prevail, it is by no means lost sight of. First of all several of its branches, such as liturgy and homiletics, are the matter of special courses. Theology itself is taught, not as a pure speculation, but with a constant view to the use to which it is to be turned. Special exercises of casuistry and of popular instruction are introduced to show how the most exalted doctrines of the faith may be brought down to the level of ordinary minds and the principles of Christian morals applied to the circumstances of daily life. The same practical direction is given to Ascetic Theology, its principles being considered not only in themselves but in the manner in which they fashion the mind and conduct of the priest, and, through the priest, those of the people. Even in the exercises of devotion, the work of the future is never lost sight of. The books for spiritual reading bear frequently on the prospective labors of the mission. In this way the youthful minds of the aspirants are made familiar with their coming duties long before they reach them. Sound principles are imbibed, wise rules are learned and supply at the outset the place of personal experience. Finally the last months of preparation are mainly devoted to a revision of what is most practical and of most immediate use for the

1 Among others we may mention:—In German, Harms, (*Pastoral theologie;*) Zezscrwits, (*System der praktischen theologie;*) Osterzee, *Praktische theologie*, recently translated into English. In French, Vinet, (*Théologie pastorale*) also translated. In English, Bridges' *Christian Ministry;* Blunt, *Directorium pastorale;* Burgon, *A treatise on the pastoral office;* Fairbairn, *Pastoral Theology;* Hoppin, (New York) *Pastoral Theology*, etc., etc.

work now near at hand. Consequently when it comes the young priest is not unprepared for it. Yet much is still wanting. No amount of instructions, no rules however excellent, can replace the direct experience of facts, the personal reflections which they awaken, the further research they lead to and that perpetual working, conscious and unconscious, of the open, progressive mind by which all practical knowledge reaches its maturity. In this way the knowledge of Pastoral Theology continues to grow, partly of itself, partly by the effort and industry of each individual priest, and for the means of keeping up that manner of study, he is never at a loss.

First of all he has his manuals and text-books of theology, which he may read over and over again without exhausting their suggestiveness. Practical books mean so much more when read in the light of new and ever accumulating facts! And then they are to hand in such variety! In moral theology alone, to say nothing of more ancient works, there is the theology of St. Liguori, with all its adaptations; Gury, Scavini, Ballerini, Sabetti, Lemkuhl, Marc, Aertnys; the works of Carrière, Bouquillon, d'Annibale, Muller, etc., etc. The perusal of such books, especially if habitual and consecutive, not only keeps alive the knowledge already acquired, but widens and deepens it incessantly. While teaching all the same doctrines substantially, each writer has his own points of view, his own illustrations, his own problems, and these add always something to the store of pastoral knowledge supplied by the others.

The very books of devotion which the priest uses constantly help in the same direction, one of their objects being to keep before his eyes a picture of his duties. Such works as the *Instructio Sacerdotum* of Molina, the *Selva* of St. Liguori, the *Memoriale vitae Sacerdotalis* of Arvisenet, the meditations of Scotti, Brandt, Chevassu, Chaignon, Bacuès, and scores of others carry the reader over the whole field of pastoral duty. For those whose time allows and tastes lead to something more thorough, there are the technical works already referred to, many written in Latin and accessible to

all clerics,[1] others in English and in French, such as those referred to above, to which many more might be added; but nowhere do we find anything so complete as in the ecclesiastical literature of Germany.[2]

Another inexhaustible source of practical instruction and inspiration for the work of the ministry is to be found in the lives of those who have been signally successful in it. Just as statesmanship is studied in the lives of great statesmen, or the art of war in the lives of great military chieftains, so is the art of pastoral action and government learned from the lives of great pastors of souls. There is a lesson in every page of their history. We see them at work; we watch their methods; we notice how they deal with all manner of difficulties and with all classes of people; we discern the hidden springs of their action and the spirit which animated them; we follow them in the conception, the organization and the working of their plans for the extension of the reign of Christ; we catch something of the secret by which they drew souls so wonderfully to themselves and to God. Who has not felt this as he dwelt admiringly on the actions and utterances of such men as St. Francis de Sales, St. Vincent de Paul, St. Francis Xavier, St. Philip Neri, Olier, De la Salle, the Venerable Curè of Ars? Especially instructive to each priest are the lives of those who labored in conditions similar to his own. Much may be learned in this way from the history of our early bishops and missionaries; Cheverus, Flaget, Bruté, Nerincx, Galitzin, etc., and from that of men still nearer to us, such as Neumann, de Smet, Wadhams and Hecker.

But the great training school of Pastoral Theology is the

1 Such are the admirable *Catechismus ad parochos* ordered by the Council of Trent, the *Instructio parochorum* of St. Charles, *Bonus Pastor* (Obstraet) Molina, already mentioned; Zohner, *Institutiones practicae*; Schneider, *Manuale Sacerdotum*; Weymays, *Vir Apostolicus*; Dinouart, *Manuale Pastorum*, etc.

2 We may mention among the best; Sailer: Vorlesungen aus der Pastoraltheologie; Amberger: Pastoraltheologie; Schlick: Handbuch der Pastoraltheologie; Reminger: Pastoraltheologie, in Herder's Theologische Bibliothek, etc.

experience of life. For, as already observed, Pastoral Theology is not so much a science as an art; the art of arts St. Gregory calls it; *ars artium regimen animarum*, and like all arts it is learned principally by observation and practice. Science supplies only the underlying principles; art teaches how to apply them. Thus engineering is based on mathematics and the natural sciences, but a perfect knowledge of them does not suffice to make an engineer. Medicine implies a knowledge of the human frame; but the ablest anatomist or physiologist may make a very poor practitioner. In the same way dogmatic, moral and ascetic theology prepare a candidate for the ministry, but do not suffice to fit him for it, and even with the other helps to which we have referred, he still remains very inadequately equipped for his work at the outset. As a consequence, when he takes up the active duties of the ministry, like all those who begin a work with which they are unfamiliar, he instinctively looks around to see how others do. He watches closely the methods of those who are known to be most successful, and tries to read the secret of their success. When the occasion offers, he questions them in order to ascertain by what principles they are guided and how they apply them. It is mostly in this way that business of all kinds is learned. Indeed, the conduct of life in every direction is almost entirely a matter of tradition and imitation.

But what calls for a still more assiduous study, and supplies, when properly studied, a manner of help still more effective, is the very subject matter of pastoral action, that is the people themselves.

"The good shepherd knows his sheep." He knows their thoughts, their tastes, their aims, the secret aspirations of their souls; he knows the springs of action which determine the direction and the intensity of their lives. He knows their troubles, their difficulties, their hopes, their fears. He is familiar with the forms of evil which prevail among them, —he knows where their weakness lies and where their strength. His knowledge is not confined to categories: "he calls his sheep by name," that is, he knows them individ-

ually. How else could he, as a spiritual physician, prescribe the proper remedies for their infirmities? How administer the proper nutriment to each, milk to the babes, and solid food to the strong? The pastor is likened unto the husbandman, and the husbandman must know not only the seed he sows, but also the manner of soil it requires and the proper time for sowing it. He has to watch its growth, to remove what he recognizes as hurtful, to gather the ripe harvest and safely to garner it.

Behind the knowledge of individual souls, there is the broader knowledge of human nature. We have referred to it several times already, but we cannot do so too often.

"*The proper study of mankind is man*," says the poet; but still more is it the proper study of the priest. Without the knowledge of human nature a priest may be a great metaphysician or a great scholar, but he is of little use as a shepherd of souls. He can neither preach, nor counsel, nor caution with effect. His teaching strikes too high or too low, or beside the mark.

This knowledge, the most necessary of all, is also the most accessible of all. It may be acquired without any study,—simply by listening, looking round and thinking. And if sought for in books, it may be found in all; in history, in poetry, in fiction. What is history but the working of human nature in individuals and in nations? What is poetry but the revelation of the higher thoughts and aspirations of man set forth in rhythmical form? What is fiction, if of any value, but a series of characteristic pictures of human life? Even deprived of books and of all intercourse with others, each one has with him one companion, at least, whom he can always observe, and one book which ever lies open before him. The companion is himself: the book is his own heart. The question was one day put to Massillon: "Where did you get that marvelous knowledge of the human heart which reveals itself in all your sermons?" He answered: "Simply by looking into my own." As a fact, we all have in us the same primordial elements, only developed in different degrees. The main features of human nature, morally as physicaliy, are everywhere and always the

same, and what is characteristic of each individual because of its prominence, is initially in all the others. Consciously or unconsciously, each one carries within him the beginnings of what, unfolded, makes the criminal or the saint. With attention awakened to catch the earliest developments, or even the first stirrings of good and evil within him and imagination to develop them, he can see himself in numberless possible shapes, and through the ideal visions of self he can see into the realities of others.

Such is Pastoral Theology: a compound of intuition, experience and positive knowledge, inexhaustible as a science, as an art never sufficiently known. It is the crowning, for the pastor of souls, of all other forms of knowledge, the connecting link by which all ecclesiastical science is placed in contact with its ultimate object. True, while never entirely out of sight from the beginning, it should not occupy the foreground in the period of preparation, because studies of a purely practical kind lack depth and fail to strengthen the mind. But sacred knowledge once mastered, the chief effort must be in the direction of its endless applications, and thus Pastoral Theology will have the largest share of all in the pastoral life.

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A DICTIONARY OF HYMNOLOGY.

(*Continued from May Review.*)

ONE more division of hymnology treated from a foreign and national point of view remains to be annotated: and this is the hymnody of the Fatherland. There are two authors who discuss German hymns in the Dictionary. One

of them contributes the article on German hymnody in general, in a long historical survey of the whole subject; the other writes of various German hymns poetically, and of their authors biographically, in a series of shorter articles arranged in alphabetical order. From the first author will be quoted a passage which will stand below, and with this writer we shall have no further concern. From the pen of the second has proceeded a series of monographs on his special subject which adds to the Dictionary a character of its own, and gives to it a value that the shortcomings of less able writers cannot overshadow. The Rev. James Mearns, an Anglican clergyman, besides many other literary benefactions to the hymn lexicon—specially on hymns from the Latin—has enriched it with the biographies of a large number of German hymnodists, and with critical estimates of a still larger number of German hymns in their English dress. Naturally, the majority of the articles, long or short, on German hymns and hymn-writers are devoted to Protestant subjects or objects; and with these contributions we have no further concern, beyond expressing an opinion of admiration of the masterly way in which the topics are treated. But, taken both together, the Catholic with the Protestant series of papers, it may be said that no such collection of critical and biographical articles on German hymns and their authors exists, or at least is known to exist by the present writer. They are simply unique, and as such are epoch-marking in the history of hymnology. They are brief, terse, crisp, full but not wordy, exhaustive but not overpowering in detail, scholarlike, learned, and exhibiting the exercise of thought and power of weighing materials and of rejecting the less worthy. In a word, they are almost models of what such notices, in such a volume, of the lives and works of hymn-writers ought to be. Of course, the catalogue of both writers and hymns is not complete, though it may be perfect within the range laid down for treatment by the author. Many biographical notices of Catholics may in vain be looked for; but the omissions are chiefly of authors of modern date, though Michael Vehe, the learned Dominican Provost at

Halle, in the sixteenth century, who produced the first hymn-book in the German tongue, ought not to have been overlooked. As there is no catalogue of articles and authors in the Dictionary, it requires labor to discover the papers which are contributed by any given author. But, whilst the student will fail to discover anything, or anything in detail, of Christian Count Stolberg, Clemens Brentano, Cardinal Diepenbrock, the Görres, the Schlegels, Cardinal von Geissel, Uhland and others who were poets, if not hymnists, and were, probably, deserving of notice equally with Byron and Scott, Campbell, C. Southey and Moore, Carlyle and Coleridge, not to speak of Drs. Pusey and Hook, who wrote no hymns: yet, amongst the hymn-writers of the Fatherland who have been honored with competent biographical notices may be named Friedrich von Spee ("the first important writer of sacred poetry . . . since the Reformation"), Johann Scheffler (Angelus Silesius), Anton Ulrich, Duke of Brunswick, Martin Opitz ("the father of modern German poetry") and Louise Hensel.

One passage which must be quoted will suffice to show the anti-Catholic sentiment which pervades certain portions of Dr. Julian's Dictionary. The author of the long historical article on German hymnody is the one who can claim a chief share in making much in the volume impossible and unbearable to the Catholic reader, and it is needless to say that this gentleman is not the author last mentioned. This writer, after having informed his reader that in one collection of old German hymns may be found not less than 1,448 hymns and sequences, published during the six centuries which preceded the Reformation, gravely adds that "to Luther belongs the extraordinary merit of having given to the German people, in their own tongue . . . the hymn-book." Of course, there is a sense in which such a statement, with qualifications, may be defended; and if the development of a system be equivalent to its origination, it is beyond criticism. But no amount of accommodation with sense, and no jugglery with language, can justify the following statement, which, occurring in a book intended for gen-

eral use, is indefensible as a gratuitous insult to the Catholic religion. The author says:

"The German hymnody of the Middle Ages, like the Latin, overflows with hagiolatry and Mariolatry. Mary is even clothed with divine attributes, and virtually put in the place of Christ as the fountain of all grace." And then, making the words of another Protestant his own, he proceeds: "Through all the centuries from Otfried to Luther, we meet with the idolatrous veneration of the Virgin Mary. There are hymns which teach that she pre-existed with God at the creation, that all things are created in her and for her, and that God rested in her on the seventh day."

As we are informed that the work in which this caricature of Catholic theology appears was ten years in passing through the press, and that each proof was corrected from five to ten times, there is no excuse for the Editor's indiscretion on the plea of time, or of want of consideration. As a deliberate insult to the Catholic student, it could not be overpast without notice; but, a protest having been made against sectarian bigotry and ignorance, this unhappy exhibition must not be allowed to prejudice the reader's judgment on other work by other hands, against which nothing comparable to this display of hostility can be charged.

The expression used above that the writers in the Dictionary seem to be "out of touch with Catholicism," is apparent in many incidental ways, of a more harmless character, and in many relations which are scattered up and down its pages. It will suffice that some of them be quoted in support of the phrase employed. By a learned Ritualist we are informed that "the Roman missal is gradually superseding all other Latin uses." Of a celebrated hymn of the late Father Potter, which is widely used by Protestant congregations, and widely abused, we are told that it is "distinctly Roman in every way." In a record of Alexander Pope (who, by the way, was not at school at Winchester, but at Twyford, a village four miles distant, where his name, self-scratched on a window-pane, has only lately been destroyed), this statement is made: "Pope, as a Roman Catholic, had no object in writing a hymn, in a language (his native tongue) which, at that time, his Church would refuse to use."

From another part of the Dictionary it may be gathered (as all Catholic hymnologists are aware), that at least in five or six different versions, all or the larger part of the Breviary and Missal hymns had been translated before Pope's death in 1744; and that many of them had been done by the hand of Pope's great predecessor and master, "glorious John" Dryden, then Poet Laureate. No biography is vouchsafed (amongst many similar omissions) of Robert Southwell, hymnist, priest, Jesuit and martyr of the sixteenth century; and this, although one of his hymns was translated into Dutch and published in the modern Amsterdam collection which was before mentioned. An article headed "Metrical Litanies" appears in the Dictionary. It takes no note of, as it might reasonably have annotated, the mother and ante-type of all similar kinds of hymns—the Litany of Loretto, the story of which would have formed a curious episode, specially if the reader had been reminded that the final clause, ordered by the present Pontiff to be added to the hymn—Queen of the most holy Rosary—was printed for use in the Chapel Royal of St. James three centuries ago. This article deliberately omits all mention of Catholic metrical litanies to the Saints, although these be in common use, and hence, have a claim upon the author for admission. In a little book, "Holy Family Hymns," 1860, the title of which is not unknown to the volume under discussion, metrical litanies may be found addressed to the following saints, the Blessed Virgin, St. Joseph, St. Anne, St. Patrick, St. Alphonsus, St. Aloysius, and St. Vincent de Paul.

Sir W. Scott is honored with a brief biographical notice in the Dictionary in virtue of a "condensed rendering of *Dies Iræ*," really a summary of certain stanzas in twelve lines, "and his hymn of Rebecca in 'Ivanhoe.'" Is it possible that the editor could have been ignorant of the beautiful hymn of Ellen Douglas from the same gifted author in the 29th stanza of Canto III of the "Lady of the Lake"? Or, is it because Ellen's hymn begins with the words, "Ave Maria; Maiden mild, Listen to a maiden's prayer"; has as a refrain the words "Ave, Maria;" and is termed by Sir Walter

Scott "Hymn to the Virgin," that this serious and inexcusable oversight has been committed? As a rule, the Breviary hymns are catalogued and commented on in Dr. Julian's work. But there are noteworthy exceptions. Among some of the most beautiful and touching hymns in the Breviary is a series devoted to vespers, matins and lauds for the Fridays from Septuagesima to Passion Sunday. Many of these hymns were translated, it is believed, for the first time, by Fr. Caswall, from the Freiburg Breviary; and of them at least two are excluded from notice in the Dictionary, *viz.*, the vesper hymns on the Spear and Nails, and on the Winding Sheet of our Lord Jesus Christ. In connection with these hymns, it may be mentioned that the Dictionary more than once affirms that these special quadragesima feasts are kept on Tuesdays by the Benedictine Order in England. On the other hand, a copy of the English Benedictine Almanack for the present year lies open before the writer; and these feasts are therein marked as greater-doubles, to be kept on the several Fridays of the holy season.

Three other points demand attention in the same relation.

Dr. Julian's Dictionary hardly does justice to Catholic hymnodists in the matter of biographical notices, though it be lavish in its accounts of Protestant writers of hymns. Amongst the hundreds of names whose owners have contributed to hymnology, either as authors, or as editors, a reference to those known to the writer—for he does not profess to have made an exhaustive search through the volume—hardly discloses a dozen names as those of Catholics of the present day, whose biographies are narrated. These highly favored hymnists are as follows: Prior Aylward, Provost Husenbeth, Bishop Coffin, Canon Oakeley, Robert Campbell of Skerrington, Father Potter, Matthew Bridges, R. S. Hawker, A. de Vere, and Mary Howitt, whose conversion is not recorded. On the other hand, the names of Catholic writers of hymns, not similiarly favored, whose hymns are yet thought deserving of notice in the lexicon, are at least twice as numerous. The authors who are left out in the cold, besides others of earlier date, are these—Father Rawes, Dr. Wallace, J. C. Earle, D.

French, Father Russell, S.J., H. W. Lloyd, H. N. Oxenham, Charles Kent, Lord Braye, Justice O'Hagan, J. R. Beste, Father Hilton, Father Trappes, Osmund Seager, R. Dalton Williams, Dr. Lingard, Lady G. Fullerton, Cardinal Wiseman, Father Formby, and A. D. Wackerbath.

The Dictionary contains a long monograph on the *Te Deum*. Why this noble hymn of praise was selected for notice, whilst the divine hymn of faith was neglected—*Quicumque Vult*—cannot be said: but such is the fact. The article is signed John Sarum, a signature which, from being, to most persons, a silly riddle to-day, will become an unreadable hieroglyphic to every one in the next generation. With its concluding words we are alone concerned:

"The more than hazardous act of St. Bonaventure, in travestying the *Te Deum* into a *Canticum Marianum*, may just be mentioned. It is, however, satisfactory to be informed, that this has never been admitted into any public devotion, to the best of Daniel's knowledge."

Catholics, in the opinion of the Protestant Bishop of Salisbury, are not quite so bad as they seem: and his lordship expresses his satisfaction. It may be cruel, but it is only right, to disillusionize the Bishop—and this shall be done at the hands of an Anglican gentleman, whose short but learned paper, on "Some Imitations (not travesties) of *Te Deum*," he was so good as to send the present writer. This paper, printed by a Society in London, is from the pen of Dr. Wickham Legg, Secretary of the "Henry Bradshaw Liturgical Text Society;" and contains, perhaps, the latest information on these Imitations to be had by average students. Dr. Legg reprints several of them in parallel columns, and refers to, or quotes from more. From his researches several facts, of some of which the writer avows his ignorance, appear to be substantiated: 1. that in the middle-ages there was "no such dislike as now prevails, to retouch a master-piece," and that "every popular hymn had a hundred imitations;" 2. that these imitations were not confined to the *Te Deum*, nor were the objects of them confined to our Blessed Lady—there being in existence an imitation in honor of the Holy Cross,

and one in honor of St. Mary Magdalen; 3. that these imitations were of various dates, from the thirteenth to the seventeenth centuries, were born of different nationalities as widely severed as Sicily from Britain, and were used in many relations even on occasions of pilgrimages; and 4. in contradiction to the Bishop of Salisbury, and in refutation of his charitable sentiment in our favor that such "travesties were never admitted into public devotion"—that one of the texts, printed by Mone, from a MS. of about the year 1300, is taken from a Liege Psalter; and that "in the office of matins (on certain feasts of B. V. M.) the Marian *Te Deum* is given instead of *Te Deum* proper." Had the Bishop consulted the Catholic Mone, in the place of the Protestant Daniel, he had probably not fallen into the error which proves him to be out of touch with Catholicism.

The last point to be noted has reference to the *Stabat Mater dolorosa* sequence.

At the outset of this inquiry the opinion was hazarded, that the Dictionary failed, in some instances, to inspire the confidence of the student in the originality of its workmanship. This is observable in a Catholic direction in relation to the latter part of the article devoted to the hymn in question. The latter part is devoted to the translations and translators of the sequence. All the more important of the Latin hymns are subjected to this inquisition, with more or less success and approach to exhausting the list of both. Especially is this the case with the versifiers and versions of *Dies Irae*. Here a fairly full list has been compiled of the first line of the various renderings, of the author's name, of the title of the book in which it appeared, and of the date. The total number of these entries to be found in the Dictionary reaches the curiously large figure of 133; and the completeness of the catalogue is due to the fact that a gentleman, unconnected with the lexicon, placed his researches of years at the disposal of the editor—and that coadjutor was the Rev. C. F. S. Warren, an Anglican clergyman. It is true that in 1890 the same authority published his own list of translations, in the columns of the London *Athenæum;* and this edition of

the list, in addition to a statement of the metre of each version, accounts for not fewer than 179 renderings, of which 87 are of British origin and 92 are of American parentage. But doubtless the details furnished to the Dictionary were exact up to the date of going to press. Unfortunately, there was no expert at the command of the Dictionary when it compiled the list of versions which had been made in English of the *Stabat Mater dolorosa*. The consequence of such want of co-operation is this—that the list furnished by Dr. Julian, of translators and translations, is lamentably deficient. At a first glance of the published list, the present writer was struck with its poverty in detail, and called to mind, on the spur of the moment, perhaps, a dozen English renderings of the grand hymn, some being made by well known translators, or contained in well known books, which were absent from the catalogue. It is true that a couple of versions recalled were in MSS.; and two or three have since been made; and one or two are of American origin: but after some investigation amongst Catholic books of poetry, the writer has been enabled to add upwards of five and twenty to the three and thirty translations named by Dr. Julian.[1] It is only just to say that the Dictionary mentions several originals and centoes of which its critic was ignorant; but, the former has, singularly enough, failed to record the version of C. B. Cayley (the translator of Dante), of P. S. Worsley (the translator of the Odyssey), of Mr. Charles Kent, Father Aylward and Dr. Husenbeth, and of several other Catholic authors. It is possible that a list based on that of the Dictionary and considerably enlarged may some day see the light.[2]

1 In his annotations on the hymn, Mr. Mearns informs his readers that "Dr. Lisco, in his *Stabat Mater*, Berlin, 1843, prints 78 versions in German, to which list a good many more might now be added."

2 It would be kind in any reader, who is able and feels disposed to furnish the writer with information on this point, to take the trouble to communicate with the writer, under cover to and by favor of the Editor. The details which would be helpful are these—the names in full of American translators of the Sequence; the date at which and name of the book in which the version appeared; and the first line. Such information will be gratefully received. At present the writer is acquainted with only two American versions by Erastus C. Benedict and Constantina E. Brooks; and two by anonymous translators, M. E. M., and A. P. G., whose versions appeared in the *Ave Maria* in the years 1880 and 1889 respectively.

On another occasion it will be a pleasure to indicate appreciatively much that Dr. Julian and his coadjutors have done for Catholic hymnody, and to instance in what way they have treated, and ably treated, some of the great hymns and some of the great hymn-writers of Christendom.

ORBY SHIPLEY.

London, England.

THE ENCYCLICAL "PROVIDENTISSIMUS DEUS."

PART III.

A VERY large portion of Holy Scripture is historical. There is no doubt that the original text of these historical documents has been substantially preserved, so that we have now in our hands an equivalent of this original text sufficient for all practical purposes; as we have in the case of the ancient classics. It is true, that the same special providence which has guarded the sacred books from all accidents which would corrupt or alter their doctrinal and moral teaching, has not secured their immunity from accidents affecting their integrity in minor and non-essential matters. Therefore, it may sometimes be proper to dispose of a difficulty, by denying or questioning the genuineness of some particular words, phrases or sentences in a modern text. The Holy Father says: "It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits." But he subjoins the caution, that such error "must not be too easily admitted, but only in those places where it is sufficiently proved."

Apart from all that is dubious or obscure in regard to the question what the sacred writer really did say, or how what

he said is to be understood, there are cases in which it is plain enough what he wrote as a historical record, and what his intention was in writing; so that the charge of error or mistake if it is preferred at all, affects the genuine, authentic narrative itself, and its author.

Such charges have been made, and are continually repeated. It is asserted, namely: that there are historical statements in certain parts of the Scripture which are in irreconcilable contradiction to other statements in other parts. It is also averred that certain professedly historical narratives in the Scripture are not true history, because they are in contradiction to what the objectors consider to be historical facts, attested by some kind of historical monuments, whose testimony is regarded as more trustworthy than that of the sacred writers. Here is no question of slight inaccuracies and minor mistakes in a history whose warp and woof is substantially woven in a truthful manner. The contention relates to the substantial truth or error of the narrative itself. And this contention is evidently of primary and essential importance. In proportion to the number and magnitude of substantial errors imputed to the sacred historians, the trustworthiness of the historical books of the Bible is more or less partially or entirely undermined, and they are relegated from their place of authority as genuine history into the low position of a collection of myths, legends and fables. It follows, therefore, that the first and fundamental work of Catholic scholars is the vindication of the truth of the Scripture history in respect to its substantial parts, and its freedom from serious errors, damaging to its character of trustworthiness. The discussion of minor matters comes afterwards, to carry on in detail the thorough and complete defense of the thesis of the inerrancy of the canonical authors.

Let us not be misunderstood as undervaluing the work that has been already done in this department. The vindication of the Scripture history has really been very sufficiently accomplished, and is extant in many solid and erudite works of ancient and modern authors. The scholars

of the present time are therefore not admonished by the Sovereign Pontiff to undertake an entirely new and original work in unexplored fields of research. Yet, these fields are white for new harvests, and invite new laborers to come in and reap where their predecessors have already garnered the fruits of foregoing seasons.

The point I wish to mark distinctly at the present moment, is this: There are some writers of scientific repute who assert that there are parts of the historical narratives of the Sacred Scripture in plain contradiction with each other, and also parts which are in contradiction with other historical monuments that are entirely trustworthy, and that these are therefore unhistorical. The most necessary and urgent task devolving on those whose office is to teach in these sacred sciences, in order that they may successfully defend the Sacred Scriptures against hostile criticism, in accordance with the doctrine of the Encyclical, is to refute these charges of historical error.

This leads me to speak more particularly of the effors of F. Brandi in this direction.

F. Brandi has not undertaken a serious contention with any of the writers of high repute who are in opposition. He confines himself to a skirmish with a couple of writers of magazine articles, and chiefly with an anonymous and very flippant assailant of the Encyclical in the *Contemporary Review*, who has culled out of the collection of common-place objections against the verity of the Bible, a certain number which he displays with great assurance, as conclusive against the thesis of the inerrancy of the sacred writers.

First in order, F. Brandi examines the pretended scientific errors of the Bible. I have nothing to add to the few general remarks I have already made on this head. Next, he takes notice of some pretended contradictions and historical errors in the Bible, imputed by the anonymous English critic.

I will take two of these, as specimens of historical passages containing statements which on the surface appear to be inconsistent with each other, and of the manner in which

they are explained by F. Brandi. Both instances are frequently adduced, and have become generally well known to those who take an interest in topics of this kind.

The first occurs in the history of David's early life, narrated in the First Book of Kings. The sacred historian relates first, how Samuel anointed David to be King of Israel, after the Lord had rejected Saul. He then goes on to narrate how the servants of Saul advised him to send for a skilful player on the harp, to sooth the melancholy humor by which he was afflicted, and how David was chosen for this purpose, became an attendant on the king, and was received into high favor.

"But an evil spirit from the Lord troubled Saul, and the servants of Saul said to him: behold, an evil spirit from the Lord troubleth thee. Let our Lord give orders, and thy servants who are before thee, will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee he may play with his hand, and thou mayest bear it more easily. And Saul said to his servants: provide me then some man who can play well, and bring him to me. And one of the servants answering, said: behold, I have seen a son of Jesse the Bethlehemite a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him. Then Saul sent messengers to Jesse, saying: send me David thy son, who is in the pastures. And David came to Saul, and stood before him; and he loved him exceedingly, and made him his armor-bearer. And Saul sent to Jesse, saying; let David stand before me, for he hath found favor in my sight. So whenever the evil spirit from the Lord was on Saul, David took his harp, and played with his hand; and Saul was refreshed, and was better; for the evil spirit departed from him."

In the next chapter, the breaking out of a war with the Philistines is recounted and it is said that David went and returned from Saul, to feed his father's flock at Bethlehem. After this the combat with Goliath of Gath is narrated, and the sacred writer relates: that "at the time that Saul saw

David going out against the Philistines, he said to Abner, the captain of the army: of what family is this young man descended, Abner? And Abner said: as thy soul liveth, O king, I know not. And the king said: inquire thou whose son this young man is. And when David was returned after the Philistine was slain, Abner took him and brought him in before Saul, with the head of the Philistine in his hand. And Saul said to him: young man, of what family art thou? And David said: I am the son of thy servant Jesse the Bethlehemite." (I Kings—ch. xvii)

The difficulty of explaining the narrative so as to make these two chapters consistent with each other lies here. In the sixteenth chapter, we find David already an attendant upon Saul, his favorite, and his armor-bearer. In the seventeenth chapter, Saul inquires of Abner who he is, and of what family he comes, and Abner professing his ignorance, the king asks David himself; "young man of what family art thou?"

F. Brandi explains the apparent discrepancy between the two parts of the narrative, as St. Ephrem the Syrian and other commentators have done, by the supposition, that the king, having promised to give one of his daughters in marriage to the man who should slay the Philistine champion, and also to exempt his family from tribute, wished for more precise information concerning David, his father, and his family than that which he had already obtained, when he had first taken him into his service. There was no reason for his inquiring particularly into the parentage of a youth to whom he had taken a fancy, and if some interval of time had elapsed between David's return to Bethlehem from his first sojourn in Saul's household, and his visit to the camp when he went forth to kill Goliath, the king, whose mind was disordered to the verge of insanity may have almost forgotten the episode of the shepherd boy and his harp. But, after the encounter with the Philistine, a youth who had become a popular hero and won a right to be the king's son-in-law, was a person in regard to whom he would naturally wish to be fully informed.

All this goes on the supposition that the narrative in the sixteenth and seventeenth chapters of the First Book of Kings is a continuous relation of events in the order of their actual occurrence. F. Brandi does not, however, consider that this was certainly the case, and he alludes to another view, suggested by Warburton, Kenrick, and other modern critics. This is, namely, that the narrative inverts the order of events; that Saul first saw David after his combat, and that his attendance on the king as his musician and armor-bearer was a subsequent affair.

Kenrick says: "Taking it as it stands, we prefer to say with Warburton, that the statement of David being called to court to play for Saul is by anticipation, and that this took place after he had returned from the battle-field and court, (*i. e.* after staying a while with Saul had gone back to his father) to avoid the jealousy of Saul. The subsequent malady of the king may have given occasion to the courtiers to suggest his recall." Milman also, considers that is "the most easy and natural order of events." (Hist. Jews. Vol. I B. vii.)

Whoever will read attentively the two chapters in question, must perceive, that they do not contain a monograph relating the early life of David in a continuous narrative by one writer, in an exact chronological order. There are two separate relations, by different writers; and the connection between the events related in the second with those related in the first cannot be discovered from the text. The date and author of the First and Second Books of Kings, or of Samuel as they are named in the Hebrew text, cannot be determined with certainty. The best Catholic critics regard them as an epitome of several historical records, compiled some half century or more, after the anointing of David by Samuel, perhaps by the prophet Nathan, for the instruction of the young Solomon. The author did not aim at an exact chronological order, or a consecutive and complete history of the kingdom during the reigns of Saul and David, but rather at a collection of *memorabilia*. The sixteenth and seventeenth chapters of the First Book, appear to be two distinct narratives incorporated into the history,

without being re-written or formally harmonized by the author. The historical background, perspective, and intermediate, connecting, environing incidents are wanting. The story is narrated after the Oriental style, without the methodical order and explanatory setting which belong to the manner of Western historians. Portraits are graphically sketched, abrupt speeches are told, incidents stand out singly in bold relief, and it is no wonder, therefore, if we are unable to fill up for ourselves all the outlines, and to show how all parts of the narrative are minutely and verbally consistent with each other. When all is said, we are not sure that we have always the exact text of the original history, as it came from the author's pen, although in this case, there does not seem any good reason for suspecting the part which is wanting in the Vatican Edition of the Septuagint to be an interpolation.

The second instance we have selected is the celebrated letter of the Prophet Elias to Joram, King of Judah, reproving this most wicked man for his crimes, and threatening him with the dire vengeance which fell on him and crushed him not long after.

Now, it has been very generally supposed that the translation of the prophet, related, in IV. Kings. ch. ii, took place some time before the end of the reign of Josaphat, the father of Joram. Some commentators have suggested that the letter was written by Elias in the spirt of prophecy, and left with Eliseus, to be given at the proper time to Joram. F. Brandi, following some other commentators and Josephus, advances the opinion that Elias lived for several years after the accession of Joram to the throne. The sacred historian relates in the Fourth Book of Kings, the miraculous incident of the prophet's translation, before his narration of the death of Josaphat and the accession of Joram. But as F. Brandi and others who held the same opinion, argue; it is not certain that the historian adheres to the chronological order, and there is nowhere any distinct record of the date of the translation of the prophet. Therefore, he may have written and sent this letter to Joram before that event took place; and,

in this case, the difficulty of reconciling these two incidents disappears. It is told, however, in the third chapter of the Fourth Book of Kings, the one immediately following that in which the translation of Elias is narrated, that King Josaphat, together with the Kings of Israel and Edom, being engaged in a military expedition against Moab, were in great distress and danger, for want of water for their armies. In this emergency, the pious Josaphat demanded if there were no prophet at hand, whom they might consult, and he was told: "here is Eliseus, the son of Saphat, who poured water on the hands of Elias." In the original text the verb is in the imperfect tense; "used to pour water," indicating that this service was a thing of the past, that he was no longer in attendance on his great master, and by inference, that Elias was no more in this world. F. Brandi, after Keil and Clair observes that the Hebrew imperfect may be synchronistic, so that the sense of the passage would be that Eliseus was habitually up to the time of his being consulted hy the kings, in attendance on Elias, but was just then parted from him on account of his being absent for some reason. Or, he further suggests, this parenthetic phrase may be ascribed to the writer of the Chronicles and not to the person who notified King Josaphat of the presence of Eliseus.

Supposing, however, that the translation of the prophet did take place during the reign of Josaphat, and that the letter was not wrtten by him beforehand and left in the hands of Eliseus, F. Brandi find no difficulty in regarding it as sent by the prophet from the abode to which he had been conveyed at his translation. There is still another possible solution of the difficulty which he mentions: *viz.* a suggestion of F. Brucker, that the name of Elias has slipped into the text by accident, in place of that of Eliseus. This is, however, a mere conjecture, which can hardly be taken into account.

As the case stands it is certainly impossible to prove positively, when the departure of the prophet from this earthly scene took place; and therefore it is uncertain whether the letter to Joram was delivered before or after this event. The

impression left by the reading of the whole history, however, is, that Elias was taken away during the reign of Josaphat. Now, the traditional belief both in the Synagogue and the Church has always been, that Enoch and Elias have not died and passed over into the spirit-world, but have been removed, still living, into some mysterious state of existence in a secret asylum, probably on this earth, whence they will re-appear to fulfil a divine mission among men, shortly before the Last Day. Now, it is certainly a wise rule, not to resort to the supernatural and miraculous without good reason; and to explain events by natural laws, when such an explanation is fully sufficient. Nevertheless, since Dr. Milman, who is so decidedly given to mimimizing in such matters, acknowledges; that in the sacred history, "there is much in which the supernatural, if I may thus speak, so entirely predominates, is so of the intimate essence of the transaction, that the facts and the interpretation must be accepted together, or rejected together;" (Hist. Jews. vol. i, Preface.) there is no reason for excluding an interpretation of the incident in question which makes it preternatural, merely for this cause. If the incident is satisfactorily accounted for otherwise, well and good; but if not, one who does not hesitate to believe the marvellous account of the translation of the prophet, ought to regard it as equally credible, that he should afterwards, in some preternatural way, have a missive sent in his name, to the wicked King Joram. The Lord caused him to appear in company with the spirit of Moses clothed with a visible form, to His three disciples at the Transfiguration, in order to strengthen their faith. Why should he not have appeared to Eliseus, and have dictated to him a message of warning and threatening to a king of Israel whose crimes were portentous? We are not, indeed, distinctly told by the sacred writers that this did occur; but if we think it is a fair inference from the tenor of their history, that this was the case, there is nothing in it which is incongruous, or perplexing.

These two instances are fair examples of the obscure places in the sacred history which F. Brandi has undertaken to

explain, and of his manner of doing it. In these, and other similar instances, as well as in those which fall under the category of scientific difficulties, he has given those answers to objections which are current among good authors, and at least in most cases the best that have been hitherto proposed.

The work of those recent Catholic scholars who follow the critico-historical method in dealing with the sacred books must be continued by those of them who are still living, and by their disciples and successors. There can be no doubt that in fulfilling this task, they will conform to the doctrinal instruction given to them by the Holy Father, as the authentic interpretation of the decrees of the ecumenical councils respecting the sacred books of the canon. This instruction certainly restricts the liberty which some supposed was left by these conciliar decrees to hold opinions attenuating more or less the common doctrine of inspiration. These opinions were put forth by ecclesiastics of position and repute, chiefly in a tentative rather than a positive way; and although they were more boldly advanced by some distinguished laymen, all alike were ready to obey the voice of the supreme authority in the Church, whenever it should speak. Henceforth, expositors and writers in apologetics will heed the admonition of the Holy Father, and no one will any longer seek to avoid the labor of clearing up obscurities and ambiguities in the Holy Scriptures, by attenuating the effect of inspiration in securing the sacred writers from error. On this side, the Holy Father certainly does restrict the limits of free opinion; and yet taken as a whole, the Encyclical leaves them wide enough for a very extensive range of investigation in various fields whether of science, history or criticism. In fact, these very limits have not been transgressed by scholars of the past and the present to any great extent, so that they will scarcely feel that any restraint whatever has been laid upon them.

It must be carefully noted, that inerrrancy is ascribed only to the genuine, authentic text of the sacred books, but not to every verse and clause of the present text of the Latin Vulgate, or of the original Hebrew and Greek Scriptures.

A text, perfect in all minute particulars, we have not, and cannot obtain; but textual criticism is free to scrutinize every part of every book, and to reject readings fairly proved to be spurious, and therefore liable to contain some error, in respect to matters not pertaining to doctrine or morals.

Then again: the language of the Encyclical is equivalent to a sanction of the principle of distinguishing between absolute and relative truth, in respect to natural phenomena and other matters also within the sphere of sensible apprehension.

Moreover, the authority of the Fathers is expressly limited to that part of their writings, in which they speak as witnesses to Catholic tradition and belief in respect of doctrines pertaining to faith.

It is needless to say, that in this, as well as in former Encyclicals, Leo XIII proclaims the excellence and utility of all genuine science, the vital importance of its cultivation, especially by ecclesiastics, and the perfect harmony which subsists between Science and Faith, both having the same author, God, from whose Eternal Word, the Book of Nature and the Bible are echoes.

The Catholic Faith has nothing to fear from rational philosophy, genuine science and truthful history; from progress in knowledge of every kind, in all directions. Our Bible can bear the most searching and microscopic investigation. Christianity and its Sacred Scriptures have much to hope, for their illustration and corroboration froms all the human sciences, which are fatal to all false forms of religion, and destructive in the long run to all illusions and counterfeits, which, disguised in the garb of philosophy, science, and history, parade themselves for a brief moment on the human stage.

Useful and important as are all these studies and acquisitions in sacred and secular science, we are nevertheless, not to suppose that we are dependent on them for our security in the faith and knowledge of the essential and substantial facts and truths of our divine religion, recorded and taught in the Written Word of God. As the latest of the Popes has

now spoken to his flock, proclaiming that the Bible has God for its author; so the first of the Popes declared: "we have the more firm prophetical word; whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; understanding this first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man, at any time; but the holy men of God spoke, inspired by the Holy Ghost." (II. St. Peter, i, 19–21.)

Catholics know by the infallible authority of the Church, which are the books of the canon, and that they all have God for their author. By the same authority, we know their authentic sense and teaching, in faith and morals. We are sure, also, that we possess their genuine, original records in other and incidental matters substantially. Questions for criticism and discussion among Catholic scholars are not vital, and the greater part of them relate to minor details. We can read our Bibles, even in English, with a quiet confidence that we are walking in straight paths and on solid ground. And, whatever may occur elsewhere, the Church, which is the Custodian of the Holy Scripture, will ever hold up this light which shineth in darkness to guide our footsteps, and we will follow the same to the end.

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VERBUM DEI.

THE month of *Corpus Christi* offers a fitting opportunity for some words in reference to the *Eucharistic League*, which was discussed in the last November number of the REVIEW. The primary object of the Association, as appears from its constitution (p. 133), is: *ut ardens Sacri Cordis D. N. Jesu Christi desiderium impleatur, quo in SSmo. Altaris Sacramento optat visitari et adorari!* It is clear from the third article of its rules (pp. 334 and 368), that the fundamental practice of its members consists in this: *ut singulis hebdomadis horam unam adorationis continuam persolvant coram SSmo. Sacramento.* It seems admitted too (p. 365), "that the hour of adoration should be spent in meditation," as Rev. J. Meckel remarks; that is, as he goes on to explain, *in mental*, rather than in vocal prayer—*affective*, rather than discursive—the main art of which, as appears from its very name and spirit, should be *adoration*, and adoration *of love: adorabis*[1] . . . . *diliges ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua*[2] . . . . *tales quaerit, qui adorent eum!*[3]

Adore in word,[4] adore in silence;[5] "we should *speak* to our Saviour, *and listen* to the voice of the Beloved One," the pious writer goes on to say (pp. 365-66). Yet, we must also admit with him that, to spend a whole continuous hour in such prayer is, to say the least, no easy task, "unless we have attained a high degree of recollection and prayer" (p.

1 Matth. iv, 10. 2 Marc. xii, 30, ; Deut. vi, 5.
3 Joa. iv, 23-24, cf. p. 333, 3. 4 Joa. xx, 28; Is. iv, 3
5 Luc. x, 39; Hab. ii, 20.

365), and that consequently we feel the need of help, in the shape of some book, that may afford good food for reflection, and consequently for prayer. The titles of some excellent books are also suggested, especially the "Imitation of Christ," the most excellent book ever written by man. Yet, however excellent those books, they *are* written *by man*, whilst we have one, "*the* Book," *Biblia Sacra*, written by God himself! . . . Should not this, then, be the priest's handbook during his hour of adoration?

Need we call attention to the close relation, nay, the quasi-identity of the Eucharist and the Bible? What is the Bible? *Verbum Dei scriptum.* What is the Eucharist? *Verbum Dei incarnatum.*

What many prophets and kings have desired to see, *we see* under the sacramental veils—what many prophets and kings have desired to hear, *we hear* through the inspired pages. In the Sacrament we contemplate our God, but *He does not speak;* in the Book we hear His voice, but *He is not there;* the Book is the interpreter of the Sacrament, the Sacrament is the interpretation of the Book; to the thirsty soul[1] the one is the necessary complement of the other. . . . . *Si scires Donum!*[2] Truly, then, the proper place of the priest's Bible is on his prie-Dieu before the tabernacle, the priest's vade-mecum to the sanctuary is the Sacred Book.[3]

Let us not forget the priest is human, not an angel; *in via* still, by faith and labor, not *in patria* as yet, by vision and repose.[4] True, in the generosity of his youth he has chosen the Lord: "pars haereditatis meae,"[5] he has turned his back to the vanity of the world:[6] "*Elegi abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum.*[7] Yet there is the wear and tear, that tell upon the vitality of his sacerdotal, nay, of his Christian constitution,—there comes the day of trial, the hour of depression, the moment of temp-

1 Matth. v, 6. 2 Joa. iv, 10. 3 cf Imit. lib. 3, c. 11.
4 I Cor. xiii, 12. 5 ps. xv 5.
6 Sap. iv, 12; Eccle. xii, 8; I Joa. ii, 16. 7 ps. lxxxiii.

tation, when he needs not only light and strength, but comfort too, and consolation. To whom shall he go? His faith will tell him: "*Magister adest, et vocat te.*[1] Where? To the tabernacle.[2] Yet, as he arrives there, he hears no voice: "*Jesus autem tacebat*[3] . . ."

Let him open the Book, and the Master will speak, for *it is his* Word, spoken even now:—"*Verba mea non transibunt*,"—and spoken to him with a power, even our insensibility will not resist: "*Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti: et pertingens usque ad divisionem animae ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis.*[4] How many a rash step would have been avoided, had one entered into the tabernacle of the Lord, and consulted the living voice that speaks from the oracle of the Scriptures: "*Os Dni. non interrogaverunt.*"[5]

And again, there comes the hour of need and of distress, perhaps of weakness and prevarication. . . . Where shall he go?—To the tabernacle of the Lord. . . . But, alas! the greater his need, the less he knows how to speak, "*quid oremus, sicut oportet, nescimus*"[6] . . . Who shall place the words on his lips, the prayer in his heart? Let him open the Book, and He who lives therein, "*adjuvat infirmitatem nostram. . . . ipse spiritus postulat pro nobis gemitibus inenarrabilibus.*"[7] How realistic would become the invitation of the Master: "*Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos*,"[8] would we only take the password from the Bible! And how the Word incarnate would become visible to us, as we look upon Him through the Word written: "*Videte manus meas, et latus meum, quia ego ipse sum!*"[9] And how the Word written would become "*Spiritus qui vivificat*"[10] in the burning focus of

1 Joa. xi, 28. 2 Joa. vi, 69-70. 3 Mac. xvi, 61. 4 Heb. iv, 12.
5 Jos. ix, 14. 6 Rom. viii, 26. 7 Rom. viii, 26.
8 Matth. xi, 28. 9 Luc. xxiv. and Joa. xx.
10 II Cor. iii, 6; Joa. vi, 64.

the Eucharist,—for, are not the words that He has spoken to us "spirit *and life*"?[1]

And again, the priest is not a priest unto himself: eminently, by his vocation, he is *an apostle*, that he may go forth, and save souls.[2] He has not been called unto a purely contemplative life, he is a pastor, and therefore, no sooner has he knelt in adoration: "*Dne., tu scis quia amo te!*" but there comes the voice from the tabernacle: "*Pasce agnos meos!*" And to every repeated protestation of love, is applied the same *test* of his love: "*Pasce oves meas!*"[3]

And what request could touch a more sympathetic chord in the priest's heart? For this, in his youthful ardor, he left his home, the world: *Da mihi animas, et caetera tolle tibi!*[4]

Souls!—how shall he reach them? "*Quomodo audient sine praedicante?*"[5] Preaching is the God-given means to draw souls to God; and preaching, therefore, is the pastor's primary duty, as well as the natural manifestation and the measure of his zeal.—"*Euntes . . praedicate!*"[6]

Therefore, I deem it not improper that the pastor spend part, at least, of his hour of adoration, in preparing his *sermon* of the following Sunday: "*ministerii pia fructum in oratione parandum esse . . .*"[7] Yet I must not be misunderstood: by a sermon, I mean the preaching *of the word of God*;[8] and oh! what words of light and fire[9] shall go forth from the pastor's heart as he stands before his flock on the Lord's day, if *the word spoken* has been prepared from *the Word written*, as he leaned, so to speak, on the breast of *the Word incarnate!*[10] And how that priest will soon realize in himself that other end of the Association: "*ut apostolum fortem Ssmae Eucharistiae pariat.*"[11] Such was the practice of the apostolic saints, *contemplata tradere*; such must have been the practice of the Apostles: "nos vero orationi et ministerio verbi instantes erimus."[12]

1 II Cor. iii, 6; Joa. vi, 64. 2 Joa. xv, 16. 3 Joa. xxi, 15–17.
4 Gen. xiv, 21 (acc.). 5 Rom. v, 13 s. 6 Marc. xvi, 15.
7 Assoc. finis, p. 333. 8 Cf. Conc. Trid. sess. xxiv, c. iv–v.
9 Ps. cxviii, 140. 10 Joa. xiii, 25 et i. 11 P. 333, 30.
12 Act. vi, 4.

Alas, why is preaching sometimes so hard and burdensome to a priest, so tedious and irksome to his hearers? Because he preaches not *the word of God.* Let him study the Bible, let him become familiar with its letter and penetrated with its spirit, and he will soon dispense with the arduous task of reading sermon-books, and compiling figures of rhetoric from his neighbors—he will soon draw "from *his* treasure," the Book, "*nova et vetera*,"[1] he will soon be felt to speak "*ex abundantia cordis* sui,"[2] he will soon rivet the minds, and draw the hearts of his hearers,[3] however simple and unadorned his discourse.

But he *has* studied the Bible, you say; it has been analyzed and vindicated before him in the lecture-room, by learned doctors and professors; there is no day that he does not make it *his office* to read long portions thereof. And yet, let me insist: "*Putasne intellegis quae legis?*"[4] Alas, the Book, although written "*intus et foris*," for more than one remains "*signatus sigillis septem.*"[5] How can I understand what I read[6] unless the Word himself, who alone "hath prevailed to open the Book, and to loose the seven seals thereof,"[7] unfold it to me? Let us go then to the Tabernacle: "*Dne., edissere nobis. . . .*"[8]

And to whom, pray, shall He explain if not to His priests, to whom He said, the day of their consecration: "*Jam non dicam vos servos . . . vos autem dixi amicos quia quaecumque audivi a Patre meo, nota feci vobis.*"[9] To others He may speak in parables,[10] but experience will soon make *them* say: "*Ecce nunc palam loqueris, et proverbium nullum dicis.*"[11]

"Is He not come to cast fire on the earth; and what will He but that it be kindled"[12] in the heart of His Apostles, that they may go "*in mundum missi tanquam incendiarii amoris ejus?*"[13]

1 Matth. xiii, 52. 2 Matth. xii, 34. 3 Cf. Matth. iv, 16–24.
4 Act. viii, 30 ss. 5 Apoc. v. 6 Act. viii, 30 ss
7 Apoc. v. 8 Matth. xiii, 35. 9 Joa. xv, 15.
10 Luc. viii, 10. 11 Joa. xvi, 29. 12 Luc. xii, 49.
13 Assoc. finis, p. 333.

And where will that fire be kindled in my heart? Not in the study of rhetoricians, but "in the meditation"[1] of the Word, before His tabernacle: "*Nonne cor nostrum ardens erat in nobis, dum loqueretur in via, et aperiret nobis Scripturas.*"[2] There shall my eyes be opened that I may know Him; "*in fractione Panis,*" there shall I forget the fatigues of the journey, and the sorrows of the day; there, in converse with Him "*qui laetificat juventutem meam*"[3] shall I feel the fervor of my youth rejuvenate the coldness of old age: "*Et renovabitur ut aquilae juventus mea*"[4] and I shall go forth once more, with the fire of former years, to speak to the people. . . . "*Dein vero, ab Eucha. ad populos descendant sicut Moyses a Monte, Apostoli a Coenaculo, igneo zelo repleti ad Verbum ejus annuntiandum et gloriam promovendam,*"[5] for God shall have shined in my heart to give the knowledge of the glory of God, in the face of Christ Jesus![6] I shall have become capable of enlightening and inflaming in proportion as light and heat shall have radiated from God's heart in the Eucharist, through God's mind in the Scriptures, into my mind and heart.

"*Eructavit cor meum Verbum bonum!*" . . .[7] Then shall I be heard to preach, "*non in sapientia verbi,*"[8] "*neque adulterantes verbum Dei*"[9] by preaching *self*,[10] unto the perdition of self and of my hearers. . . .[11] "*Non enim nosmetipsos praedicamus, sed Jesum Christum Dnum. nostrum.*"[12]

"*Now, this is eternal life: that they may know . . the only true God, aud Jesus Christ whom thou hast sent;*[13]" and yet, we speak so little of Christ . . . why? because although so near Him, we know Him so little: "*Tanto tempore vobiscum sum, et nondum cognovistis me!*"[14]

If we will learn to know Him, that we may preach Him, we must go to Him: "*et incipiens a Moyse, et omnibus prophetis, interpretabatur illis in omnibus Scripturis quae de*

1 Ps. xxxviii, 4. 2 Luc. xxiv, 13–35.
3 Ps. xlii, 4. 4 Ps. cii. 5 Assoc. finis, § ult.p.333
6 II Cor. iv, 4–6. 7 Ps. xliv, 2. 8 I Cor. i, 17–25.
9 II Cor. ii, 17 et iv, 2 10 II Cor. iv, 4–6. 11 Joa. xvii, 3.
12 II Cor. iv, 4–6. 13 Joa. xvii, 3. 14 Joa. xiv, 9.

Ipso erant."[1] Ignoratio Scriptararum, ignoratio Christi est, says St. Jerome, for our shame. "O foolish, and slow of heart to believe in all the things which the prophets have spoken!"[2] If Christ opens our understanding, that we may understand the Scriptures,[3] we shall soon *see* that *the One* hidden in the tabernacle under so many particles, is *the One* that underlies every page "*In omnibus Scripturis*"[4] "Alpha et Omega, the beginning and the end"[5] *Principium, qui et loquor vobis:*[6] THE WORD?[7]

We shall contemplate Him, delineated and prefigured by the types and prophets of old; we shall hear Him speak, and see Him act and sacrifice Himself for us; we shall gaze upon Him in His resurrection and His glory, and all this shall become an actual reality for us, as we kneel before the very "Word made flesh, dwelling amongst us!"[8] "*Ego Ipse sum!*"[9]

But as we gaze upon Him, a supreme revelation will unfold itself in light and love: both in the Sacrament and in the Book, His garment is dyed in blood! . . .[10]

Sin covers the world,[11] "*ubi autem abundavit delictum, superabundavit gratia,*"[12] "*for God so loved the world, as to give His only begotten Son. . . that the world may be saved.*"[13] "*Oblatus est quia ipse voluit, . . . et livore ejus sanati sumus!*"[14] Such is the whole tenor of the Scriptures, and from it comes the supreme appeal of God's love to man's ungrateful heart: *Christ Crucified!* and such, therefore, must be the supreme argument of the priest's zeal: "*Dilexit nos, et tradidit semetipsum pro nobis!*"[15]

This was the eloquence of *the* Apostle: "*Nos autem praedicamus Christum crucifixum!*"[16] and for it, he discarded *wisdom* and *prudence*, nay *miracles* and *visions*, he would *not glory* but in this, he *would know naught* but this, because *this* is the power of God, and the wisdom of God[17] unto the

1 Luc. xxiv, 27. 2 *Ibid.* 25. 3 *Ibid.* 44-45.
4 *Ibid.* 44-45. 5 Apoc. i, 8. 6 Joa. viii, 25. 7 Joa. i.
8 Joa. i. 9 Luc. xxiv, 39. 10 Is. lxiii.
11 Jer. xii, 11; I Joa. ii, 16, v. 19. 12 Rom. v, 20.
13 Joa. iii, 16-17. 14 Is. liii.
15 Eph. v, 2. 16 I Cor. i, 23.
17 I Cor i, 17-25; ii, 1-5; Gal. vi, 14; II Cor. xii, 1-5.

salvation of the world: "*exaltari oportet Filium hominis, ut omnis qui credit in Ipsum, non pereat.*" . . . "*Et Ego cum* exaltatus fuero, omnia traham ad meipsum!"[1]

Well, now, where shall the priest learn to know "*Christum crucifixum*"[2] that he may preach *Him?* In the Bible, before the Sacrament, shall he understand the saying: "*oportuit pati Christum!*"[3] From Genesis to Apocalypse, in the eternal counsels of God's love,[4] as well as in His everlasting glory,[5] shall he see *Love's Victim:* "*Agnum stantem tanquam occisum*" . . . and between these two infinite terms, in time, shall he follow Him, "*in omnibus scripturis:*"[6] "*sicut ovis ad occisionem ducetur!*"[7] and as he raises his tearful eyes, from the tabernacle will come the voice: "*Ecce Agnus Dei!*"[8] . . . This *is my Body* delivered for you! this *is my Blood* shed for you! this is the commemoration *of my passion*—and the very species that conceal the reality of His presence, shall plead with Him: "*Mortem Dni. annuntiabitis!*"[9]

And then shall his heart learn to sympathize with the Heart dying for souls: "*Ignem veni mittere in terram, et quid volo . . . . ?*"[10] "*Sitio!*"[11] "*Numquid potest homo abscondere ignem in sinu suo? . . .*"[12] "*Da mihi animas!*"[13]—to pray with Christ, for them "*quos dedisti mihi,*"[14] and above all, to live for them[15] the apostolic Christ-

1 Joa. iii, 14–15 et xii, 32; Zach. xii, 10
2 I Cor. ii, 2.
3 Luc. xxiv, 26–27.
4 Apoc. xiii, 8.
5 *Ibid.* v, 6; Luc. xxiv, 39; Joa. xx, 20.
6 Luc. xxiv, 26–27.
7 Is. liii, 7.
8 Joa.
9 Matth. xxvi; Marc. xiv; Luc. xii; I Cor. xi. The Eucharist is primarily *the memorial of Christ's passion:* the priest is constantly reminded of this truth by the ritual of the Eucharistic Sacrifice, which makes him *act*, as it were, the drama of the passion before the altar; he opens not the tabernacle for Eucharistic Communion, without the pathetic reminder: "*recolitur memoria passionis ejus!*" he exposes not the Host for adoration without the exclamation: "*Deus . . nobis sub sacramento mirabili passionis tuae memoriam reliquisti.*"
10 Luc. xii, 49.
11 Joa. xix, 28.
12 Prov. vi, 27, acc.
13 Gen. xiv, 21, acc.
14 Joa. xvii.
15 I Joa. iii, 18.

like life "*quae praesertim in sui abnegatione et immolationis amore consistit. . .*"[1]

For, through the Scriptures, from the tabernacle will Love[2] throw the gauntlet to His love: "*I lay down my life for my sheep . . . the good shepherd giveth* HIS *life for his sheep. . .*"[3] And from his soul will come the response and resolve of love: "*and we ought to lay down our lives for the brethren,*"[4] "*for the charity of Christ presseth us*"[5] . . *that we may no longer* live for SELF, *but for Him, for souls!* And then shall his people feel what their pastor means, when he comes to them, saying: "*Pro Christo legatione fungimur, tanquam Deo exhortante per nos, obsecramus pro Christo, reconciliamini Deo!*"[6] and *then* will follow the wonderful regeneration hoped for through the Eucharistic League.[7]

Let us now return to our fundamental suggestion: The Bible finds its natural place on the priest's prie-Dieu in the sanctuary;[8] if the priest makes it his *vade mecum* to the tabernacle, the hour of adoration will appear rather brief; if he knows how to use it, he will have recourse to it for more frequent visits to the Blessed Sacrament,[9] no less before and after the Holy Sacrifice, than in his preparation and thanksgiving.[10] After an *act of faith* in the reality, first, of *the living Word incarnate*, in the tabernacle; second, *of the living Word written*, in the book, and a fervent "*Veni*,

1 R. P. Eymard, Assoc. finis, § ult.
2 Joa. v, 8. 3 Joa. x. 4 Gal. ii, 20; I Joa. iii, 16.
5 II Cor. v, 14–20. 6 II Cor. v, 14–20.
7 Cf. Assoc. finis (passim).
8 *A richly bound* copy of the Bible . . . As we enshrine the Word incarnate in a richly adorned tabernacle, so let us enshrine the Word written. . . . Moreover, the Bible is the only common ground of faith, on which we can meet our separated brethren: what an appeal to their conscience, to see *their Book*, the word of God, placed as a witness to the central object of Catholic worship: the Real Presence!
9 Assoc. finis, 1° "*ut frequentius*, etc."
10 Experience will show that the *Latin Vulgate*, the official version of the Church, possesses an interior unction, which no vernacular can render. The *Biblia Sacra, cum divisionibus logicis*, etc., A. C. Filion, S.S., (published by Letouzey et Ané, 17 rue du Vieux Colombier, Paris) commends itself by its shape and type, as well as by its lucid arrangement.

Sancte Spiritus," open the Scriptures *at random*,[1] saying: "*Loquere, Domino, quia servus tuus audit Te . . .* "[2]

Then, read one single verse, attentively,[3] *drinking in* its spirit,[4] and close the book. . . . You will find that one passage of the Scriptures not unfrequently will afford matter for reflection and prayer for a considerable time,—now "pouring out your soul before the Lord,"[5] then, like Magdalen "sitting also at the Lord's feet, hearing his word;"[6] whilst, by times, the very text will be to you a canticle, or a prayer. . . . Morover, the various objects of the Association (p. 333), as well as the different forms of adoration mentioned by the Bishop of Fort Wayne (p. 369), will often receive light from the sacred text. When, however, your heart is not moved directly by God's word, have recourse to the labor of meditation, analyze the text, ponder over the words, till you "find prayer in your heart,"[7] and "the fire flame out. . . ."[8]

Familiarity with the Sacred Book will open the spiritual sense of many a passage; you will see in *the idols*, those unlawful affections which turn away the heart from the true God;[9] in *the enemies* to be conquered, the devil and our own concupiscence;[10] sin is the "*leprosy and death*," truly to be bewailed, since it leads to that "*second death*," spoken of in the Apocalypse;[11] *the promised land*, and *the chosen city*, prefigure that holy mount Sion, "celestis urbs Jerusalem," which the glory of God enlightens, "*and the Lamb*" of the Tabernacle "*is the light thereof.*"[12] You will remember "*quia Templo, et Arca, major est hic:* "[13] the "*Rex Pacificus*"[14] who brought *his people elect*[15] from *the bondage and darkness* of the world[16] to the sanctuary of freedom[17] and

1 Luc. iv, 16. 2 I Reg., iii, 9.

3 Try, for instance, any of the versicles of the psalms of compline, or of psalm cxviii, which runs through the little hours . . . how this practice will prove a help to the recitation of the office.

4 Joa iv, 10–14. 5 I Reg. i, 10; II Reg. viii, 18. 6 Luc. x, 39–42.
7 II Reg. vii, 27. 8 Hab. ii, 3; Ps. xxxviii, 3. 9 Is. xlvi, 3–6.
10 Eph. vi, 10. 11 XX Ps. 14; XXI, 8. 12 Apoc. xiv, xxi.
13 Matth. xii, 6. 14 III Reg. i, 46. 15 1 Petr. ii, 1–10.
16 I Joa. i, 5. 17 Joa. viii, 32; II Tim. i, 6–11; II Cor. iii, 17–18.

light "that floweth with milk and honey,"[1] where He, from *his tabernacle*[2] rules in love,[3] and where "nihil mihi deerit."[4] "*Adeamus ergo cum fiducia. . . .*"[5] His delights are to be with the children of men,[6] that He may converse with them.[7] Many a thing does He hide from the wise and prudent, which He revealeth to the little ones.[8] "*Suavis est Dominus*"...[9] "*Et cum simplicibus sermocinatio eius*"[10] "GUSTATE, ET VIDETE."[11]

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IMPOSITIO ET ADIMPLETIO SATISFACTIONIS SACRAMENTALIS.

(CASUS MORALIS.)

Casus.

"JOANNI, post datam absolutionem, imponit Confessarius jejuniorum paenitentiam quam non vult acceptare et, confessario adhuc praecipiente, renuit et discredit, dicens se pro suo lubitu satisfacere velle. Postea confessus alteri Joannes paenitentiam accepit ut omnibus diebus Veneris unius anni jejunaret, qui cum paenitentiam implere posset, saepe feria quarta jejunat, relictis diebus Veneris, et per tres hebdomadas scit se nullo die jejunasse.

Unde quaeritur:

1°. Quid in genere de satisfactione sacramentali?
2°. Quale relate ad satisfactionem Confessarii munus et confitentis officium?
3°. Detur necne mensura pro paenitentiae impositione?
4°. Quid de Joanne et Confessario in casu?"

Solutio.

QUAER. 1°. Quid in genere de satisfactione sacramentali?
R. I., Definitio.—Satisfactio sacramentalis potest definiri

1 Ex. iii. 2 Ps. xlv. 3 Os. xi, 4. 4 Ps. xxii. 5 Heb. iv. 16.
6 Prov. viii, 31-35. 7 Bar. iii, 36-38. 8 Luc. x, 21.
9 Ps. xcix. 10 Prov. iii, 32. 11 Ps. xxxiii, 9.

hoc fere modo : Satisfactio sacramentalis est opus bonum ad peccata tum luenda, tum cavenda a confessario virtute clavium impositum et a poenitente faciendum.[1]

II. Explicatio.—Dicitur 1. Opus bonum. Requiritur quidem ad satisfactionem sacramentalem, stricte loquendo, opus *poenale*, propterea quod satisfactio sacramentalis imprimis spectat ad poenam, sive ad compensandam injuriam Deo per peccatum illatam, et ad solvendam poenam temporalem. Sed in praesenti rerum statu omne opus bonum est quodammodo poenale, quia post peccatum originale ad sua quisque commoda et ad terrena pronus est, quapropter nullum prorsus opus bonum *sine aliquô labore* exsequitur.[2]

Dicitur 2. Ad peccata tum luenda, tum cavenda. Duplex enim est satisfactio : scil. altera *vindicativa*, quae imponitur ad peccata *luenda*, sive ut verbis utar Conc. Trid.[3] "ad praeteritorum peccatorum vindictam et castigationem :" infligitur ergo poenitenti tamquam *reo* a confessario tamquam *judice*, *justitia* exigente ;—altera vero *medicinalis*, quae imponitur ad peccata *cavenda*, sive secundum Conc. Trid.[4] "ad novae vitae custodiam et infirmitatis medicamentum :" applicatur proinde poenitenti tamquam *infirmo* a confessario tamquam *medico*, exigente potius *charitate*. Saepe saepius autem satisfactio sacramentalis est vindicativa simul et medicinalis.

Dicitur 3. Virtute clavium a confessario impositum, *a.* quia confessarius tamquam minister clavium consulere debet integritati Sacramenti (clavium); *b.* quia satisfactio non est sacramentalis, nisi imponitur vi clavium.

Dicitur 4. A confessario impositum et a poenitente faciendum, quia haec duo postulantur et ratione *judicii* (scil. poena est a judice infligenda et a reo luenda) et ratione *Sacramenti* (scil. integritas tam a confessario quam a poenitente procuranda est).

QUAER. 2°.—Quale relate ad satisfactionem confessarii munus et confitentis officium ?

R.—Haec sponte sua sequuntur ex definitione modo proposita et explicata. Confessarii igitur munus est : imponere

1 D'Annib., iii. 346.—Marc, ii, 1714. 2 S. Alph., Lib. vi, 514.
3 Sess. 14, cap. 8. 4 *Ibid.*

satisfactionem poenitenti, quem absolvit, et quidem sub obligatione ex genere suo gravi.—Etenim ex definitione proposita elucet, confessarium tamquam *judicem* debere *vindicare* peccatum, tamquam *medicum* praebere *medicamentum*, tamquam *ministrum* procurare *complementum* (scil. Sacramenti integritatem).

Dicitur 1. Poenitenti, quem absolvit, a. quia satisfactio debet imponi statim ante vel post absolutionem, melius tamen ante absolutionem, quoniam ita fert consuetudo Ecclesiae, ac monet ratio judicii, ut reus spondeat satisfactionem, priusquam consequatur absolutionem ; *b.* quia nulla necessario imponenda est satisfactio, ubi nulla datur absolutio, etsi adsit confessio ; nullum enim exstat Sacramentum.

Dicitur 2. Sub obligatione ex genere suo gravi, quia ex parvitate materiae (scil. peccati sive venialis sive moralis jam directe remissi) potest esse culpa tantum levis.

Confitentis autem officium est : Acceptare et implere aequam satisfactionem a confessario impositam, idque item sub obligatione ex genere suo gravi. Rationes etiam patent ex definitione, scil. poenitens tamquam *reus* debet acceptare et exsequi aequam judicis sententiam, tamquam *infirmus* non recusare medicinam, tamquam vere *poenitens et contritus* procurare integritatem.

Dicitur 1. Aequam satisfactionem, quia si est *iniqua* vel *irrationabilis*, aut *nimis onerosa* ob spiritualem poenitentis infirmitatem, neque confessarius vult eamdem temperare, poenitens potest probabiliter sine absolutione discedere, et alium confessarium petere.

Dicitur 2. A confessario impositam, quia poenitens nullo modo sibi ipse imponere potest satisfactionem sacramentalem, quippe cum et obligatio et virtus sacramentalis ejusdem oriatur ex potestate confessarii, qui solus est judex, medicus, minister.

Dicitur 3. Sub obligatione ex genere suo gravi, quia pariter ex levitate (vel libertate) materiae erit obligatio tantummodo levis.

QUAER. 3°.—Detur necne mensura pro poenitentiae impositione ?

R.—Certo certius adest ejusmodi mensura, et quidem duplex: I. Altera *objectiva*, scil. gravitas peccati, seu "qualitas criminum" juxta Trid.,[1] et refertur ad satisfactionem vindicativam. Ergo *per se*, *i. e.*, nisi justa adsit causa aliter agendi, satisfactio *gravis* pro mortalibus nondum directe remissis, *levis* pro venialibus aut pro mortalibus jam valide confessis injungenda est. II. Altera *subjectiva*, scil. "facultas poenitentis,"[2] et refertur ad satisfactionem medicinalem. Ergo satisfactio semper juxta prudens confessarii judicium metienda est ex viribus tum corporis tum animi poenitentis, quia Sacramentum Poenitentiae institutum est ad efficiendam potius reconciliationem et emendationem peccatoris, quam satisfactionem et vindictam Creatoris. "Melius enim est cum parva poenitentia, quae impletur, ducere poenitentes ad purgatorium, quam cum magna, quae omittitur, praecipitare in infernum," ita perbelle vir cl. Aertnys ex Divo Alphonso.[3]

QUAER. 4°.—Quid de Joanne et confessario casu?

I.—Quid de Joanne?

1.—Quoad priorem partem casus:

a. Si poenitentia jejuniorum esset prorsus impossibilis, e. gr. propter gravem infirmitatem vel ob praeceptum medici, omnino excusaretur a peccato, ipsam recusando. Ratio patet: Ad impossibilia nemo tenetur.

b. Si poenitentia jejuniorum esset irrationabilis aut nimis onerosa, e. gr. quia diuturna aut ipsi, tamquam adolescentulo vel rustico vel operario continuis laboribus occupato vel filiofamilias, nimis gravis ac molesta, excusari potuit saltem a mortali, si alium adiret confessarium ad petendam commutationem—nisi forte imposuisset Superior propter casus reservatos, et facilis ad eum pateret aditus.

c. Sin vero *omnem* poenitentiam *in se* gravem recusare et tantum *cum levi* absolvi vellet, peccaret mortaliter ex pravo desiderio justo levioris poenitentiae et ex defectu debitae dispositionis (contritionis).

d. Quod dixit "se pro suo lubitu satisfacere velle," fal-

1 L. c. 2 *Ibid.* 3 Lib. vi, 509, 510, H. A. 55

leretur sane, si cogitaret ipse sibimet poenitentiam imponere aut mutare, neque hoc ipso liberaretur, quia poenitens nullam habet ejus generis potestatem, uti jam supra vidimus.

2.—Quoad alteram partem casus :

" De fumo ad flammam," uti ajunt, abiisse videtur Joannes miserrimus. Scil. in confessione apud alterum sacerdotem factâ imposita est ipsi poenitentia jejunii per unum annum singulis diebus Veneris peragendi. Jamvero, licet poenitentiam implere posset, saepe suo marte jejunium instituit feriâ quartâ loco feriae sextae. Ita fere casus. Quoad hoc dicendum :

a. Joannes sic transferendo jejunium praescriptum haud graviter peccavit,[1] cum interessent *pauci* tantum dies, et substantia servaretur.

b. Quod ter jejunium non instituit, *per se* quidem esset peccatum grave, sed in casu peccatum grave haud esse videtur, cum sit materia prorsus levis *relate* ad totum numerum jejuniorum : scil. quinquaginta duorum. Poenitentia sacramentalis utique immodica !

II.—Quid de confessario (confessariis) in casu ?

1. Quod primus post absolutionem imposuit poenitentiam, hoc ordinarie facere non debet, cum adversetur praxi Ecclesiae et naturae judicii. Non tamen peccavit, nisi praevidisset fore ut poenitens satisfactionem recusaret.

2. Haud bene egit insistendo poenitentiae et dimittendo Joannem, quia prudentia postulavit, a. ne satisfactionis injungeret, quae poenitentem periculo omissionis vel fastidii facillime exponerent, sed b. ut ex contrario satisfactiones ad fragilitatem poenitentis accomodaret. Idem fere valet in alterum confessarium quoad immodicam, quam imposuit, poenitentiam.

3. Confessio secunda in casu fuit aut repetitio prioris aut plane nova novorum peccatorum.

a. Si repetitio prioris :

α. esset necessaria et a confessario exigenda, si Joannes

1 S. Alph., L. vi, 521. Lehmk., ii, 363, et alii quasi omnes.

omnem omnino poenitentiam in se gravem recusasset et tantum cum levi absolvi voluisset; caruisset enim debita dispositione, et ideo prior confessio invalida fuisset.

β. Secus vero non esset necessaria, scil. ad commutandam poenitentiam, sed *sufficeret notitia ipsius poenitentiae*, uti probabiliter docet S. Alph.[1] cum aliis.[2] Ratio est, quia non agitur de judicio circa illa peccata ferendo, utpote jam in priore confessione lato, sed tantum de causa commutandi poenitentiam, scil. de impotentia vel debilitate poenitentis.

b. Si confessio plane nova novorum peccatorum: Requiritur profecto confessio sacramentalis ad faciendam commutationem, quia extra confessionem sacerdos neque judicium neque ministerium illud sacramentale exercere potest.[3] Non tamen requiritur, ut commutatio fiat *in Sacramento*, seu ut in hac confessione *absolutio conferatur*, cum confessarius ipsam differre possit, si visum fuerit.[4]

4. Ceterum censeo, ut verba antiqui illius Romani usurpem, ejusmodi confessarios esse delendos, vel potius immanes illas et immodicas poenitentias ipsis tamquam remedia imprudentiae et severitatis esse imponendas.

J. C. HILD, C.SS.R.

1 L. vi, 529, dub. 1.
2 Lehmk., ii, 366. Gury, *Casus* II, 525. Sabetti, n. 756, Quer. 5.
3 Gury, l. c., 524. 4 *Ibid.*

CONFERENCES.

THE PRINTED GERMAN BIBLE BEFORE LUTHER'S TRANSLATION.

Dr. W. Walther (Brunswig) in a recent work (1892), "Die Deutsche Bibelübersetzung des Mittelalter's," gives the result of a critical examination of the copies of the German Bible published before Luther, in the following list:

[In the editions marked with an asterisk the year is not printed.]

1. Strassburg (Mentel's high German), 1466.
2. *Strassburg (Eggestein), 1470.
3. *Augsburg (Pflanzmann), 1473.
4. *Augsburg (Zainer), 1473.
5. Basl (?), 1474.
6. Augsburg (Zainer), 1477.
7. Augsburg (Sorg), 1477.
8. Augsburg (Sorg), 1480.
9. Nurnberg (Koburger), 1483.
10. Strassburg (Grueninger), 1485.
11. Augsburg (Schoensperger), 1487.
12. Augsburg (Schoensperger), 1490.
13. Augsburg (H. Otmar), 1507.
14. Augsburg (S. Otmar), 1518.

In the meantime, there were issued in the nether-German dialect *two editions at Cologne (Quentel), 1480; Lubeck (Arndes), 1494; Halberstadt (Trutebul), 1522.

Dr. Janssen (Geschichte d. Deutschen Volkes, Vol. VII., p. 535), referring to this list, says: "Three editions were published in Strassburg, one in Nürnberg, one in Switzerland (Basl?), eight in Augsburg. Reprints followed in tolerably quick succession. In two cases, we have two separate editions published within little more than the space of a year. The Zainer, Sorg and Schönsperger Bibles had to be reprinted. . . The large circulation of the translation is

attested by contemporary writers, and is proved abundantly by the comparatively large number of copies still extant. Thus there are known to be in different libraries 58 copies of the Koberger edition, 1483; of Mentel's first print we have 28, and of the rarest edition, that of 1518, there are still ten copies to be found. Comparing these facts with the statement that of an edition of 4,000 copies of the translated Breviary printed at that time, only *eight* copies are still extant, we may form some estimate of the number of German Bibles scattered among the reading public before Luther's time."

RENEWING THE CROSSES OF CONSECRATION IN A CHURCH.

Qu. When our Cathedral was consecrated, many years ago, the crosses of consecration were merely painted on the wall. In repairing the interior afterwards these crosses were blotted out by the decorators. At present it is impossible to designate the exact place where the crosses were originally. Can I have the requisite number painted where I think they were before?

Resp. From an answer given by the S. Congregation of Rites to the Archbishop of Mechlin some years ago, it appears that the placing of the crosses of consecration in the exact position which marked the original unction, does not affect the continuance of the valid consecration. The doubt proposed was about crosses which had been originally misplaced and some of which were subsequently destroyed by the removal of a wall. The question asked was: "An novis crucibus loco et ordine requisitis depictis, suppleri debeat illarum unctionis ceremonia juxta formam Pontificalis."

The answer is explicit and general: "*Depingantur iterum cruces in ecclesia, quarum sex in parte dextera, sex aliae in sinistra appareant, ita tamen ut duae sint prope altare majus, et duae prope ecclesiae januam, omissa unctionis ceremonia.*" (S. C. SS. Rit., 31 Aug. 1867 Mechlinien.)

It is evident that these words of the S. Congregation cover the case set forth in the above query, since the direction to

have the crosses restored is made without any reference to their original position, though such reference would have been called for, if the change affected the matter of consecration.

THE FACULTIES OF OUR BISHOPS IN REGARD TO SIMPLE VOWS.

Qu. In your paper on the Simple Vows of Religious in the United States, you state that our bishops have, as a rule, the faculty of dispensing from such vows. Does this apply to *perpetual* vows, and does it not exclude the *votum religionis*, as the S. Congregation S. Officii seems to imply in a letter to the Archbishop of New Orleans, dated 2 August 1876, which refers to a faculty in Form II, sub. n. 4, annotated as follows: *Dispensandi et commutandi vota simplicia etiam castitatis, ex rationabili causa in alia pia opera, non tamen (votum) religionis.*

Resp. To understand the true drift of the answer given by the S. C. C. to the Archbishop of New Orleans, the entire portion of the latter containing the question and reply must be read. This we give below.

The actual faculties of our bishops will, however, be better understood from a document of much later date, issued by the S. C. of Propaganda for the information of the Ordinaries in the United States, 24 August, 1885. The portion bearing on our question reads as follows:

"Quoad vota ad tempus, in his (Statuum Foed. Americae) Institutis dioecesansis (quorum constitutiones ab Ordinario tantum probatae sunt, licet regulam a S. Sede approbatam sequantur) emissa Episcopi facultate ordinaria (dispensare possunt).

Quoad autem vota *perpetua* (ratione voti perpetuae castitatis S. Sedi reservati) nonnisi potestate delegata quae continetur in facultatibus S. Congregationis de Prop. Fide concedi solitis (Form I, n. 4) dispensare possunt, si ipsi graves rationes ita exigere coram Deo judicaverint, praehabita tamen petitione Superioris vel Superiorissae, consentientibus ejus consiliariis, ne scilicet dispensatio forte sit in praejudicium tertii."

It will be seen upon comparison that the faculty here

spoken of (Form I. n. 4), which is usually given to the Ordinaries of missionary countries, differs in scope from the one referred to in the New Orleans document, which reads in the original Italian, with its Latin answer, as follows:

1. Se il Vescovo possa dispensare dai voti semplici nelle Congregazioni non clausurati, che, quantunque non approvate dalla S. Sede, hanno pero superiora generale e case in diverse diocesi.

2. Se il Vescovo possa dispensare dai voti semplici emessi nelle Congregazioni che ebbero origine nella propria diocesi, ne hanno case fuori di essa, tuttochè abbiano superiora generale.

Resp. Quoad vota non reservata paupertatis et obedientiae, posse Episcopum in utroque casu dispensare, dummodo jus ex contractu oneroso acquisitum tertii, ipso rationabiliter invito, non laedatur. Quoad votum non reservatum castitatis (Vid. Form II, n. 4), ex potestate ordinaria Episcopi, *negative*, nisi constet votum non fuisse perpetuum et absolutum.

ANALECTA.

LEO PP. XIII.

AD ANGLOS REGNVM CHRISTI IN FIDEI VNITATE QVAERENTES.

Salutem et Pacem in Domino.

Amantissimae voluntatis significationem sibi quoque a Nobis habeat gens Anglorum illustris. Eam quidem allocuti communiter sumus, datâ non multo antehac epistola apostolica ad principes et populos universos ; verumtamen ut id propriis litteris efficeremus, iam Nobis admodum in desiderio resederat. Desiderium alebat ille quo semper fuimus animo propenso in nationem vestram, cuius res a vetustate praeclaras christiani fasti loquuntur ; eaque amplius movebant quae non infrequenti cum popularibus vestris sermone acceperamus, tum de observantia Anglorum in Nos humanissima, tum praecipue de calescentibus istic animorum studiis in eo, ut pacem sempiternamque salutem per fidei unitatem requirant. Testis autem est Deus quam incensam foveamus spem, posse operam Nostram afferre aliquid ad summum christianae unitatis negotium in Anglia tuendum et procurandum ; Deoque, benignissimo conservatori vitae, habemus gratiam, qui, ut istud etiam contenderemus, hoc Nobis aetatis incolumitatisque concesserit. Quoniam vero optati exitus expectationem nullâ in re magis quam in admirabili gratiae eius virtute collocamus, in id ipsum propterea appellare Anglos, quotquot gloriantur christiano nomine, meditato consilio decrevimus. Atque eos invitamento et alloquio cohortari aggredimur, ut pariter erigant ad Deum et intendant fiduciam, opemque ab illo, tantae rei maxime necessariam, assiduitate sanctarum precum implorent.

Caritati in vos providentiaeque Nostrae facta Pontificum decessorum praelucent, in primis Gregorii Magni ; cuius quidem insignia de religione ac de humanitate promerita, iure in gente vestra singulari quodam nomine collaudantur. Quum enim *pro convertendis Anglis Saxonibus, quemadmodum in monachatu proposuerat, assiduis cogitationum fluctibus urgeretur*,[1] si apostolicos in eis

1 Ioann. Diac. *in vita eius* ii, 33.

labores praesens quidem obire, ad ampliora destinante Deo, non potuit, mirum sane quo ille animo, qua constantia grande propositum institit perficiendumque curavit. Nam ex ipsa monachorum familia, quam domi suae ad omnem doctrinam et sanctimoniam eximie formaverat, illuc delectam manum, beati Augustini ductu, alacer mittit, contra miseram superstitionem nuncios evangelicae sapientiae, gratiae, mansuetudinis. Coepta porro sua nullis humanis subnixa praesidiis, et spem per difficultates crescentem, plena tandem videt et cumulata. Cuius eventum rei eidem Augustino per litteras nuncianti, triumphans ipse gaudio ea rescripsit: *Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis; gloria Christo . . . cuius morte vivimus, cuius infirmitate roboramur, cuius amore in Britannia fratres quaerimus quos ignorabamus, cuius munere quos nescientes quaerebamus, invenimus. Quis autem narrare sufficiat quanta hic laetitia in omnium corde fidelium fuerit exorta, quod gens Anglorum, operante omnipotentis Dei gratia, et tua Fraternitate laborante, expulsis errorum tenebris, sanctae fidei luce perfusa est; quod mente integerrima iam calcat idola, quibus prius vesano timore subiacebat?* [1] Idemque Ethelberto regi Cantii et Bertae reginae gratulatus est epistolis perbenignis, quod altera *recordandae memoriae Helenam*, alter *Constantinum piissimum Imperatorem* essent imitati;[2] tum utrumque et gentem saluberrimis monitis confirmavit, plenisque prudentiae institutis provehere et augere reliquâ vita non desiit. Ita in Britanniae finibus christianum nomen, temporibus priscis ab ipsa Ecclesia invectum, propagatum, vindicatum,[3] quod exterarum deinde occupatione gentium oppressum, longo intervallo defecerat, feliciter Gregorio auspice restitutum est.

Haec principio revocare libuit, non ideo solum quia per se egregia sunt et Ecclesiae Christi gloriosa, sed quia populo Anglorum, cuius gratiâ sunt gesta, certe erunt ad commemorandum pergrata.

1 Epist. xi, 28, al. ix, 58.

2 *Ib.* xi, 66, al. ix, 60; xi, 29, al. ix, 59.

3. In hoc valde egit sanctus Caelestinus I, adversus haeresim pelagianam quae Brittannos infecerat. Qua de re sanctus Prosper Aquitanus, scriptor eiusdem aetatis, idemque postea sancti Leonis Magni notarius, sic habet in suo *Chronico:* "Agricola pelagianus, Severiani pelagiani episcopi filius, ecclesias Britanniae dogmatis sui insinuatione corrupit. Sed ad actionem Palladii diaconi, Papa Celestinus Germanum, antissiodorensem episcopum, *vice sua* mittit, et deturbatis haereticis, Britannos ad catholicam fidem dirigit." Migne, Bibl. pp.—S. Prosp. Aquit. opp., vol. un., pag. 594.

At vero, quod magni interest reputare, eadem caritatis Gregorii instantiaeque argumenta, transmissa veluti hereditate, in eis non dissimiliter apparent qui Pontifices successerunt. Sive enim dignis pastoribus designatis, sive datis humanae divinaeque doctrinae magistris optimis, sive disciplinae et hortationis suppeditatis auxiliis, diligentissime est ab illis abundeque praestitum quidquid resurgenti apud vos ecclesiae ad firmamentum erat opus et ubertatem. Huiusmodi curis perbrevi sane tempore respondit exitus; nec enim usquam fortasse altius in animis recens fides insedit, neque acriores pietatis sensus erga beatissimi Petri Cathedram viguerunt. Cum quo christianae unitatis centro, in romanis Episcopis divinitus constituto, iam tum summa Anglis coniunctio intercessit decursuque aetatum perstitit, fidelissimo obsequio, firma; id quod tam multis tamque nobilibus rerum monumentis consignatum est, nihil ut testatius fieri queat.

Verum saeculo sexto decimo, in illa religioni catholicae asperrima per Europam tempestate, Anglia simul, neque ignota est causa, gravissimum vulnus accepit; quae primum divulsa a communione Apostolicae Sedis, dein ab ea fide sanctissima abducta est, quam complura iam saecula, cum magno etiam libertatis emolumento, laeta coluerat. Dissidium triste! quod decessores Nostri ex intima caritate deploraverunt, omnique providentiae ratione conati sunt restinguere et profluentem inde malorum vim deminuere. Longum quidem est, neque est necessarium, seriem persequi earum rerum quae ipsorum in hoc sedulam perpetuamque curam declarent. Praesidium vero insigne et praevalidum ab iis paratum est, quoties peculiares indixerunt preces eo proposito ut Deus Angliam suam benignus respiceret. Cui eximio caritatis operi sese nonnulli maiorem in modum dediderunt viri sanctitate illustres, nominatim Carolus Borromaeus et Philippus Nerius; maximeque superiore saeculo Paulus ille, auctor Sodalitatis a Christi Passione, qui, non sine quodam caelesti afflatu, ut proditum est, *ad thronum divinae gratiae* supplicando instabat, eoque enixius, quo minus favere optatis tempora videbantur. Nosmetipsi, multo etiam antea quam ad summum sacerdotium eveheremur, hoc idem religiosae precationis officium in eamdem causam impensum, et magni fecimus et valde probavimus; huiusque rei iucunda quaedam subit animo recordatio. Quo enim tempore belgica in legatione versaremur, oblata Nobis consuetudine cum Ignatio Spencer, eiusdem Pauli sancti a Cruce alumno pientissimo, tunc nempe accepimus initum ab eo ipso, homine anglo, consilium de propaganda certa piorum socie-

tate, rite ad Anglorum salutem comprecantium.[1] Tale consilium, et fide et amore fraterno excellens, vix attinet dicere quantâ Nos gratia complexi simus quantâque studuerimus ope fovere, praecipientes cogitatione largum inde utilitatis solatium anglicae genti consecuturum. Fructus autem divinae gratiae, ex bonorum precibus impetrati, non obscure quidem ante illud tempus provenerant; exinde tamen, sancto eiusmodi foedere latius dimanante, maiore copia extiterunt. Factum est enim ut complures, clarissimo etiam nomine, admonenti vocantique Deo pii volentes paruerint; idque non raro per maximas privatim iacturas, animo excelso. Praeterea mira quaedam commota est passim inclinatio animorum erga fidem et instituta catholica; ut ad haec accessio non minima facta sit existimationis et reverentiae, praeiudicatas opiniones delente studio veritatis.

Quarum rerum progressionem considerantibus, sic Nobis persuasum est, beneficio potissimum unanimae supplicisque tam multorum ad Deum obsecrationis, maturari iam tempus quo benignitatis eius erga nationem vestram consilia se amplius prodant, ut plane *sermo Dei currat et clarificetur.*[2] Fiduciamque adiuvant quaedam ex humana civilique rerum vestrarum temperatione momenta, quae si minus proxime ad id quod propositum est conducunt, conducunt tamen, vel dignitatis humanae tuenda honestate vel iustitiae caritatisque legibus dirigendis. Sane apud vos multa datur opera causae, quam vocant socialem, dirimendae, de qua consulto est a Nobis ipsis actum encyclicis litteris: sodalitia quoque habentur providenter condita ad aequam opificum plebisque levationem et disciplinam. Optimum similiter, quod tanta cum alacritate et firmitate contenditur, ut in populo maneat religiosa institutio; quo nullum certe stabilius est educandae soboli continendoque domestico et civili ordini fundamentum. Est item in laude, multos diligenter studioseque in id incumbere ut potus intemperantia, indigna homine labes, tempestivis cautionibus comprimatur. Illud autem egregium, coalitas nobiliorum iuvenum societates, custodiendae morum debitae continentiae, atque honori qui par est, in feminas observando: nam dolendum, opiniones de christiana continentia serpere exitiales, quasi arbitrantium non tam restricte eo

1 Ad hoc precem ille praecipue suadebat salutationem angelicam; impetravitque a Coetu sollemni Ordinis sui, Romae habito an. MDCCCLVII, singulare de ea re praeceptum sodalibus omnibus eiusdem Ordinis.

2 II Thess. iii, 1.

praecepto teneri virum, quam femina teneatur. Nec sine causa prudentes viri extimescunt *rationalismi* et *materialismi* pestes, a Nobismetipsis saepius damnatas; quarum contagione quidquid usquam auctoritatis est in religione, in studiis doctrinae, in vitae usu, tollitur funditus vel admodum infirmatur. Quam ob rem illi praeclare consulunt qui non timide complectuntur atque etiam asserunt summa Dei et Christi eius iura, leges, documenta; his namque divinum in terris regnum consistit; hinc omnis potestas et sapientia et incolumitas derivatur. Probeque indolem vestram virtutemque declarat multiplex beneficentiae ratio; de languida senectute, de pueritia derelicta, de invaletudine perpetua, de inopia calamitosa, de periclitanti pudore, de vitiositate corrigenda, curaeque aliae similes, quas antiquitus Ecclesia mater studiose induxit nulloque tempore destitit commendare. Nec praetereunda est dierum sacrorum publice inviolata religio; neque ille reverentiae habitus, quo in divinarum libros Litterarum animi fere ducuntur. Potentia denique et opes nationis britannicae, humanitatis libertatisque beneficia unâ cum commerciis in oras ultimas proferentis, cui non merito sunt spectatae?

Ex hoc tamen laudatarum rerum concursu et agitatione mens tollitur ad summum omnis efficientiae principium fontemque iugem bonorum omnium; ad Deum, beneficentissimum nobis e caelo patrem. Neque enim, nisi exorato et propitio Deo, illae res vere sunt, uti oportet, privatim vel publice valiturae: quippe, *Beatus populus, cuius Dominus Deus eius.*[1] Sic igitur animum christianus homo affectum confirmatumque habere debet, ut rerum suarum spem reponat maxime et defigat in ope divina quam sibi paret orando: inde scilicet fit ut eius actioni quiddam humano maius et generosius accedat, beneque merendi voluntas, veluti superno ardore incitata, multo se amplius atque utilius effundat. Deus nimirum, data exorandi sui facultate, permagno mortales et honore affecit et beneficio; idque praesidium omnibus omnino promptum est nec operosum, nullique ex animo adhibenti recidit irritum: *Magna arma sunt preces, magna securitas, magnus thesaurus, magnus portus, tutissimus locus.*[2] Quod si divinum numen religiose oranti ea licet expectare quae ad prosperum huius vitae statum proficiant, perspicuum est nihil non ei sperandum, ad aeternitatem vocato, de praestantissimorum adeptione bonorum, quae humano generi Christus peperit *sacramento misericordiae suae.* Ipsemet, *factus*

1 Ps. cxliii, 15 2 Chrysost. hom. xxx. in Gen. 5.

nobis sapientia a Deo et iustitia et sanctificatio et redemptio,[1] ad ea omnia quae in id providentissime docuit, constituit, effecit, salutaria orandi adiecit praecepta, eademque roboravit benignitate incredibili.

Sunt ista quidem nemini christiano non cognita ; tamen haud satis recoli a plerisque et adamari solent. Hoc Nobis dat causam ut orandi fiduciam vehementius excitemus, Christi Domini ipsius verba paternamque caritatem renovantes. Illa nempe gravissima et promissis uberrima : *Et ego dico vobis : Petite et dabitur vobis ; quaerite et invenietis ; pulsate et aperietur vobis : omnis enim qui petit, accipit, et qui quaerit, invenit, et pulsanti aperietur :*[2] quae mirifice illustrant Dei providentis consilium, ut precatio sit et indigentiae nostrae interpres et eorum quibus indigeamus certa conciliatrix. Quo vero maiestati Patris vota nostra accepta grataque fiant, ea Filius cum suo ipsius deprecatoris merito et nomine omnino iubet nos coniungere et exhibere : *Amen amen dico vobis : si quid petieritis Patrem in nomine meo, dabit vobis. Usque modo non petistis quidquam in nomine meo : petite et accipietis, ut gaudium vestrum sit plenum.*[3] Tum similitudine etiam benevolentiae actuosae, qua sunt animati parentes in liberos, rem confirmans : *Si vos*, inquit, *quum sitis mali, nostis bona data dare filiis vestris ; quanto magis Pater vester de caelo dabit spiritum bonum petentibus se ?*[4] Magna procul dubio lectissimorum munerum copia eo *spiritu bono* continetur ; atque illa maxime inest arcana vis, de qua Christus ipse commonuit : *Nemo potest venire ad me, nisi Pater qui misit me, traxerit eum.*[5] Tali disciplina instituti, fieri nequaquam potest ut non invitentur, non impellantur animi ad salutarem orandi consuetudinem : nimium vero quantum in id et perseverantia insistent et exardescent pietate, ubi sese ad exempla Christi contulerint. Qui nihil timens, nulla re egens, quippe Deus, tamen *erat pernoctans in oratione*,[6] atque obtulit *preces supplicationesque. . . cum clamore valido et lacrimis :*[7] idque peragens, *ita se Patri exhibere voluit precatorem ut meminisset se nostrum esse doctorem*, prout ipse sapienter vidit, nationis vestrae ornamentum, venerabilis Beda.[8] At Christi Domini praeceptionem in hac re et exemplum nihil profecto luculentius comprobat quam supremus ille sermo quem, cruciatibus proximus necique, ad apostolos habuit. In quo, sublatis in caelum oculis, spirante pectore caritatem, Patrem sanctum etiam atque

1 I Cor. i, 30. 2 Luc. xi, 9-10. 3 Ioann. xvi, 23-24. 4 Luc. xi, 13.
5 Ioann. vi, 44. 6 Luc. vi, 12. 7 Hebr. v, 7. 8 In ev. S. Ioann. xvii.

etiam compellavit, id rogans id flagitans, ut arctissima inter alumnos sectatoresque suos coniunctio foret et permaneret in veritate ; idque tamquam evidens argumentum legationis suae divinae in oculis gentium patesceret.[1]

Hoc loco gratissima enimvero obversatur cogitationi unitas fidei et voluntatum, cuius gratia Redemptor et Magister noster in ea supplicatione ingemebat: quam unitatem, rei quoque civili domi forisque perutilem, haec vel maxime tempora, dissociatis adeo perturbatisque animis, plane deposcunt. Quantum in Nobis fuit, nihil admodum quod Christi exemplum et conscientia officii admoneret, videmur praetermisisse vigilando, hortando, providendo; Deoque imploratione supplicavimus humili et supplicamus, ut nationes de fide christiana dissentientes pristinam tandem repetant unitatem. Id proximo tempore non semel affirmateque significavimus, neque uno consilii modo acriores in idem curas conferre instituimus. Quam vero feliciter Nobis beateque, si rationem pastorum principi instante iam tempore reddituris, id contingat ut de his votis, quae ipso aspirante et ducente aggressi sumus perficere, libamenta ei non exigua fructuum afferamus! Per hos autem dies magna cum benevolentia et spe habemus animum ad Anglorum gentem conversum ; in qua intuemur crebriora et manifestiora indicia divinae gratiae, salutariter animos permoventis. Satis enim apparet, ut quotidie offendat non paucos communitatum suarum in rebus maximis vel confusio vel repugnantia ; ut alii videant qua opus sit firmitate adversus novum variumque errorem, in prava naturae et rationis placita abeuntem ; ut augescat hominum numerus religiosorum ac prudentiorum, qui coniunctioni cum Ecclesia catholica instaurandae ex animo multumque studeant. Eloqui vix possumus quam vehementer et haec et similia plura caritatem Christi in Nobis acuant ; quantâque contentione uberioris a Deo gratiae munera devocemus, quae animis ita affectis infusa, in fructus exeant optatissimos. Eos videlicet fructus, ut *occurramus omnes in unitatem fidei et agnitionis Filii Dei*[2] *Solliciti servare unitatem spiritus in vinculo pacis : unum corpus et unus spiritus, sicut vocati estis in una spe vocationis vestrae; unus Dominus, una fides, unum baptisma.*[3]

Vos igitur omnes, cuiusvis communitatis vel instituti, quotcumque in Anglia estis ad hoc unitatis sanctae propositum revocandi, sermo Noster peramanter appellat. Sinite obtestemur vos per sempiternam salutem perque gloriam christiani nominis, ut preces fundere

1 Ioann. xvii, 21. 2 Eph. iv, 13. 3 *Ib.* 3–5.

atque vota summo Patri caelesti demisse impenseque facere ne renuatis. Ab ipso, omnis luminis largitore omnisque recte facti suavissimo impulsore, opportuna petere adiumenta contendite, ut liceat vobis doctrinae eius plene dispicere veritatem, eiusdemque misericordiae consilia fidelissime amplecti, augusto nomine interposito et meritis Iesu Christi, in quem aspicere oportet *auctorem fidei et consummatorem*,[1] quique *dilexit Ecclesiam et seipsum tradidit pro ea, ut illam sanctificaret . . . . . ut exhiberet ipse sibi gloriosam Ecclesiam.*[2]—Difficultates si quae sunt, non sunt tamen eiusmodi ut aut caritatem Nostram apostolicam omnino iis retardari, aut voluntatem vestram deterreri oporteat. Esto, quod rerum conversionibus ac diuturnitate ipsa dissidium convaluerit: num idcirco reconciliationis pacisque remedia respuat omnia? Nequaquam ita, si Deo placet. Sunt eventus rerum, non provisione humana tantummodo, sed maxime virtute pietateque divina metiendi. In rebus enim magnis atque arduis, si modo sint sincero et bono animo susceptae, adest homini Deus, cuius providentia ab ipsis inceptorum difficultatibus capit quo magnificentius eluceat. Ad solatium communis spei haud longe abest ut saeculum condatur tertium decimum, postquam missos ex hac Urbe apostolicos viros, quod initio commemoratum est, gens anglica auspicato excepit, spretaque vanâ numinum religione, primitias fidei suae Christo Deo consecravit. Res quidem, si qua unquam fuit, celebratione et gratiis publice digna, quippe quae vobis et magnam beneficiorum copiam et amplitudinem nominis per aetates adduxit. Tali autem ex recordatione memoriae utinam id praecipue bonum sequatur, ut studiosos recti animos cogitatio capiat et aestimatio iusta de fide; quae non alia maioribus illis vestris tradita est, non alia nunc traditur. Nam *Iesus Christus heri et hodie, ipse et in saecula*, ut Paulus praedicavit apostolus;[3] qui peropportune vos etiam hortatur ut memores sitis patrum vestrorum, *qui vobis locuti sunt verbum Dei; quorum intuentes exitum conversationis, imitamini fidem.*[4]

Socios adiutoresque in causa tanta catholicos Angliae, quorum exploratissima est Nobis fides et pietas, praecipue advocamus. Qu, sacrae precationis dignitatem virtutemque frugiferam sedulo apud se perpendentes, nihil dubium quin certare velint ut inde suis omni ope succurrant, eisque et sibi demereantur Dei elementiam. Nam ut quis sua causa oret, cogit sane necessitas; ut oret aliorum causa-studium hortatur fraternum: facile autem apparet plus quidem gra,

1 Hebr. xii, 2. 2 Eph. v, 25–27.
3 Hebr. xiii, 8. 4 *Ib.* 7.

tiae habituram esse apud Deum precem, non quam transmittat necessitas, sed quam caritas fraternitatis commendet. Id certe christiani ab Ecclesiae usque primordiis alacres praestiterunt. In eo potissimum quod attinet ad fidei donum, praeclara sunt ad imitationem quae antiquitas tradidit; quemadmodum illi cognatis, amicis, principibus, civibus suis inflammato studio postularent a Deo *mentem obedientem in christianam Fidem.*[1] Coniuncta in re accedit aliud quod Nos habet sollicitos. Est enim compertum Nobis, non deesse istic qui nomen catholicum teneant ii quidem, re vero et professione non ita, ut aequum est, probare curent; maxime vero, in amplis primariisque urbibus, ingenti numero esse homines qui religionis christianae ne ulla quidem elementa hauserint, quique non modo nullum Deo adhibeant cultum, sed in caeca ignoratione iustitae bonitatisque eius versentur. In hac item calamitate orandus, exorandus est Deus: velit ille, qui potest unus, aptas curationi monstrare vias, velit eorum animos viresque sustinere qui in ea ipsa causa iam desudant, velit *mittere operarios in messem suam.* Quod Nos deprecandi officium quum in filiis Nostris urgemus, eosdem pariter debemus velle admonitos, ut ne quid de se desiderari ullo modo sinant quod impetrationis fructum efficiat, habeantque propemodum sibi quae Corinthiis edixit Apostolus: *Sine offensione estote Iudaeis et Gentibus et Ecclesiae Dei.*[2] Nam, praeter virtutes animi, quas ipsa precatio in primis postulat, eam comitentur necesse est actiones et exempla christianae professioni consentanea. Integritatis exempla et iustitiae, miserationis in egenos et poenitentiae, concordiae domesticae et verecundiae legum, optimae sunt orantium commendationes. Qui sancte colunt et perficiunt praecepta Christi, eorum scilicet votis divina liberalitas occurrit, secundum illud promissum: *Si manseritis in me et verba mea in vobis manserint, quodcumque volueritis petetis, et fiet vobis.*[3] Id autem est quod in praesentia, consociata Nobiscum prece, singulariter a Deo velitis hortamur, ut detur vobis cives concordes fratresque in complexum perfectae caritatis excipere.

Ad haec, Caelitum sanctorum adiungere iuvat deprecationem: cuius efficacitas quantum, hac praesertim in re, emineat, illud Augustini docet de Stephano acute dictum: *Si sanctus Stephanus sic non orasset, Ecclesia Paulum hodie non haberet.*[4] Itaque suppliciter imploramus Gregorium, quem suae gentis salutare Apos-

1 S. Aug. de dono persev. xxiii, 63.
2 I Cor. x, 31.
3 Ioann. xv, 7.
4 Serm. in nat. s. Steph. vi, n. 5.

tolum Angli consueverunt; Augustinum, alumnum et legatum eius, ceterosque, quorum admirabili virtute, admirabilibus factis, ista dilaudata est altrix Sanctorum insula; singularesque patronos, Petrum Principem apostolorum et Georgium; ante omnes, sanctissimam Dei Genitricem, quam humano generi Christus ipse e cruce reliquit atque attribuit matrem, cui regnum vestrum, nobilissimo praeconio, tamquam *Dos Mariae*, inde a proavis est dedicatum. Eos cunctos magnis precibus adhibemus apud Deum suffragatores, ut, renovatis temporum optimorum auspiciis, ipse *repleat vos omni gaudio et pace in credendo, ut abundetis in spe et virtue Spiritus sancti.*[1]

Peculiaria vero precum officia quae iam, ad fidei unitatem, statis diebus modisque sunt apud catholicos instituta, ea curandum ut maiore et frequentia et religione celebrentur. In primisque vigeat sancta marialis Rosarii consuetudo, a Nobismetipsis tantopere excitata: eo quidem veluti summa evangelicae doctrinae perapte continetur, ab eoque saluberrimae in populos utilitates perenni cursu fluxerunt. Hoc amplius, ad sacrae indulgentiae beneficia, quae subinde a Decessoribus sunt in eodem genere concessa, unum quoddam adiicere placet sponte et auctoritate Nostra. Id est. qui rite precem recitaverint, quam huic epistolae subiicimus, indulgentiam singulis, etiam non anglis, dierum trecentorum tribuimus, plenariam praeterea, semel in mense, recitantibus quotidie, consuetisque servatis conditionibus.

Haec omnia augeat expleatque divina obsecratio Christi de unitate; quam hodierna die per sacratissimum Resurrectionis eius mysterium immensa cum fiducia iteramus: *Pater sancte, serva eos in nomine tuo, quos dedisti mihi; ut sint unum, sicut et nos . . . Sanctifica eos in veritate: sermo tuus veritas est . . . Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me; ut omnes unum sint, sicut tu Pater in me et ego in te, ut et ipsi in nobis unum sint . . . Ego in eis, et tu in me; ut sint consummati in unum: et cognoscat mundus quia tu me misisti, et dilexisti eos, sicut et me dilexisti.*[2]

Iamvero universae Britannorum genti fausta a Deo omnia cupimus et exoptamus: summa vero precamur voluntate, ut quaerentibus regnum Christi et in fidei unitate salutem vota plena eveniant.

Datum Romae apud Sanctum Petrum die XIV aprilis anno MDCCCLXXXXV, Pontificatus Nostri decimo octavo.

LEO PP. XIII.

1 Rom. xv, 13. 2 Ioann. xvii, 11, 17, 20, 21, 23.

AD SANCTISSIMAM VIRGINEM PRO ANGLIS FRATRIBVS.

PRECATIO.

O beata Virgo MARIA, Mater Dei, Regina nostra et Mater dulcissima, benigna oculos tuos converte ad Angliam, quae Dos tua vocatur, converte ad nos, qui magna in te fiducia confidimus. Per te datus est Christus Salvator mundi, in quo spes nostra consisteret; ab ipso autem tu data es nobis, per quam spes eadem augeretur. Eia igitur, ora pro nobis, quos tibi apud Crucem Domini excepisti filios, o perdolens Mater: intercede pro fratribus dissidentibus, ut nobiscum in unico vero Ovili adiunganter summo Pastori, Vicario in terris Filii tui. Pro nobis omnibus deprecare, o Mater piisima, ut per fidem, bonis operibus fecundam, mereamur tecum omnes contemplari Deum in caelesti patria et collaudare per saecula. Amen.

ON THE INDEX.

DECRETUM.

Feria VI, die 25 Ianuarii 1895.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII *Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana Republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 25 Ianuarii 1895, damnat et damnabit, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera.*

Giovanni Bovio—Cristo alla festa di Purim—con novissima prefazione aggiunta alla presente edizione con ritratto dell'Autore. 32 Migliaio, 1894—Napoli—Edizione del Periodico Fortunio—24 Egiziaca a Pizzofalcone Tamquam praedamnatum ex Regulis Indicis.

Emile Zola—Opera omnia.

Sentiments d'un philosophe sur la scholastique en général, et sur Saint Thomas en particulier—Articuli editi in Ephemeride—*Nouvelles Annales de Philosophie Catholique* (Garche, Seine et Oise, rue de Suresnes, 13)—Num. 136, 137, 138, 139, 140—Mensibus Iulii, Augusti, Septembris, Octobris, Novembris an. 1891—Decr.

S. Off. Fer. IV., 21 Febr. 1894.—*Auctor* (le P. Hilaire de Paris) *laudabiliter se subiecit et articulos reprobavit.*

Auctor operis—Vie de Saint Polycarpe—L'ange de l'Église de Smyrne,—et l'Apôtre des Gaules—par l'Abbé Octave Mirzan—Prêtre de la Basilique de Saint Jean l'Évangéliste de Smyrne—Poitiers Imprimerie Blais, Roy et Cie, 7, Rue Victor-Hugo, 1893 *—Prohib. Decr. die 19 Sept. 1894—laudabiliter se subiecit et opus reprobavit.*

Itaque nemo cuiuscumque gradus et conditionis praedicta Opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sed locorum Ordinariis, aut haereticae pravitatis Inquisitoribus ea tradere teneatur, sub poenis in Indice librorum vetitorum indictis.

Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPAE XIII *per me infrascriptum S. I. C. a Secretis relatis,* SANCTITAS SUA *Decretum probavit, et promulgari praecepit. In quorum fidem etc.*

Datum Romae die 26 Ianuarii 1895.

✠ SERAPHINUS, *Episcopus, Tusculanus,*
Card. VANNUTELLI, *Praefectus.*

FR. MARCOLINUS CICOGNANI, *Proc. Gen.* O. P. *a Secretis.*

Loco ✠ Sigilli.

Die 28 Ianuarii 1895. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Curs.*

E. S. R. U. INQUISITIONE

DECRETUM

Ordinarii poterunt in nonnullis casibus anticipare vel dispensare super lege jejunii et abstinentiae

Cum recenter ad hanc Supremam Congregationem S. R. et U. Inquisitionis a compluribus Episcopis pervenerint petitiones, quarum omnium una mens erat, abstinentiae legem, de qua valde solliciti sunt, magnis in populorum concursibus aegre admodum ac difficulter variis de causis posse servari et damno potius animarum quam saluti praebere occasionem, Eminentissimi ac Reverendissimi S. E. R. Cardinales contra haereticam pravitatem in universa christiana republica Generales Inquisitores, in plenario

comitio dictae feriae IV. die 5 Decembris 1894, re integre proposita ac mature perpensa, decreverunt ut infra, scilicet :

Supplicandum Sanctissimo ut Episcopis aliisque locorum Ordinariis concedere dignetur facultatem anticipandi die sibi benevisa atque ob gravissimas causas etiam dispensandi super lege jejunii et abstinentiae, quando festum sub utroque praecepto servandum Patroni Principalis aut Titularis, vel solemne aliquod festum item magno populorum concursu celebrandum, inciderit in ferias sextas aut sabbata per annum, excepto tempore quadragesimae, diebus quatuor temporum et vigiliis per annum jejunio consecratis; atque ut eadem anticipandi seu etiam gravissimis de causis dispensandi potestate uti possint pro diebus, quibus nundinae extraordinariae, magno item populorum concursu, habeantur.

Habita autem per R. P. D. Adsessorem S.O. relatione Sanctissimo Domino Nostro Leoni Papae XIII, idem Sanctissimus Dominus praesens decretum ratum habuit confirmavit, ac omnibus et singulis locorum Ordinariis facultatem, de qua agitur, perpetuis futuris temporibus concessit ac attribuit, facta tamen in singulis casibus mentione apostolicae dispensationis.

Jos. MANCINI, *S. Rom. et Univ. Inquis. Notarius.*

E S. POENITENTIARIA.

De facultate absolvendi haereticos.

Eminentissime Princeps:—Episcopus Cordubensis in Hispania, ab Eminentia Vestra Rma petit solutionem dubii ut infra.

In facultate a S. Poenitentiaria concessa, sub num. III. legitur: *absolvendi . . . exceptis haereticis publicis*, SIVE *publice dogmatizantibus a quibusvis*, etc. Petitur, verbum SIVE, explicat quod haeretici sunt illi qui excipiuntur? *vel* excipiuntur haeretici publici, et illi qui publice dogmatizant? Responsum ab Eminentia Vestra infrascriptus Episcopus expostulat. Et Deus. . . .

Sacra Poenitentiaria proposito dubio respondet: Per III facultatem folii quinquennalis Sacrae Poenitentiariae concedi potestatem absolvendi haereticos etiam publicos, dummodo non sint dogmatizantes.

Datum Romae in S. Poenitentiaria die 26 Martii, 1894.

N. AVERARDIUS, *S. P. Reg.*
A. MARTINI, *S. P. Secret.*

S. R. U. INQUISITIONE.

DUBIA CIRCA CORPORUM CREMATIONEM.

BEATISSIME PATER :

Archiepiscopus Friburgensis, ad pedes S. V. provolutus, humillime petit sequentium dubiorum resolutionem :

I. Utrum liceat sacramenta morientium ministrare fidelibus qui massonicae quidem sectae non adhaerent, nec ejus ducti principiis, sed aliis rationibus moti corpora sua post mortem cremanda mandarunt, si hoc mandatum retractare nolint?

II. Utrum liceat pro fidelibus, quorum corpora non sine ipsorum culpa cremata sunt missae sacrificium publice offerre vel etiam privatim applicare, itemque fundationes ad hunc finem acceptare?

III. Utrum liceat cadaverum crematione cooperari, sive mandato ac consilio, sive praestita opera, ut medicis, officialibus, operariis in crematorio inservientibus? et utrum hoc liceat saltem, si fiat in quadam necessitate aut ad evitandum magnum damnum?

IV. Utrum liceat taliter cooperantibus ministrare sacramenta, si ab hac cooperatione desistere nolunt, aut desistere non posse affirmant?

Feria IV die 27 Julii 1892. In congregatione generali S. Rom. et Univ. Inquisitionis, propositis suprascriptis dubiis, praehabitoque Rmorum DD. Consultorum voto, Emi. ac Rmi. Dni. Cardinales in rebus fidei et morum Generales Inquisitores respondendum mandarunt :

Ad I. *Si moniti renuant, Negative. Ut vero fiat aut omittatur monitio, serventur regulae a probatis auctoribus traditae, habita praesertim ratione scandali vitandi.*

Ad II. *Circa publicam S. Missae applicationem, Negative; circa privatam, Affirmative.*

Ad. III. *Nunquam licere formaliter cooperari mandato vel consilio. Tolerari autem aliquando posse materialem cooperationem, dummodo : 1° crematio non habeatur pro signo protestativo massonicae sectae; 2° non aliquid in ipsa contineatur quod per se directe atque unice exprimat reprobationem catholicae doctrinae et approbationem sectae; 4° neque constet officiales et operarios catholicos ad opus adstringi vel vocari in contemptum catholicae religionis. Caeterum quamvis in hisce casibus reliquendi sunt in bona fide, semper tamen monendi sunt ne cremationi cooperari intendant.*

Ad. IV. *Provisum in praecedenti. Et detur decretum feriae IV* 15 *Decembris* 1886. Quo quidem decretum ita se habet :

Quoties agitur de iis, quorum corpora non propria ipsorum, sed aliena voluntate cremationi subjiciantur, Ecclesiae ritus et suffragia adhiberi posse, tum domi, tum in ecclesia, non autem usque ad cremationis locum, remoto scandalo. Scandalum vero removeri etiam poterit, si notum fiat cremationem non propria defuncti voluntate electam fuisse. At ubi agatur de iis qui propria voluntate cremationem elegerunt, et in hac voluntate certo ac notorie usque ad mortem perseverarunt, attento decreto feria IV 19 Maii 1886, agendum cum iis juxta normas Ritualis Romani, *Tit. Quibus non licet dare ecclesiasticam sepulturam.* In casibus autem particularibus, in quibus dubium vel difficultas oriatur, consulendus erit Ordinarius qui, accurate perpensis omnibus adjunctis, id decernet quod magis in Domino expedire judicaverit.

Sequente vero feria ac die, SSmus D. N. D. Leo Div. Prov. Papa XIII relatam sibi Emorum ac Rmorum Patrum resolutionem benigne adprobare et confirmare dignatus est.

J. MANCINI, *S. R. et U. I. Notarius.*

E. S. CONGREGATIONE INDULGENTIARUM.

Epistola Rmi. Dni. Secretarii S. Congr. Indulg. Sacrisq. Reliquiis praepositae, excerpta ex Analectis Ord. Praedicat. quam idem Rmus. Secretarius dabat sub die 25 Maii 1894 ad Rmum. Episcopum Jaurinensem desuper nonnullis dubiis quoad piam Associationem a Rosario Vivente nuncupatam propositis.

ILLUSTRISSIME AC REVERENDISSIME DOMINE,

Datis litteris ad sacram Rituum Congregationem sub die 4 februarii huiusce currentis anni, Amplitudo Tua varia dubia proponebat piam consociationem a Rosario Vivente respicientia, quae deinde ad Congregationem Indulgentiis Sacrisque Reliquiis praepositam fuerunt transmissa.

I. Porro ad examen revocato dubia ab Amplitudine Tua proposita, veluti in tres classes fuerunt distributa. Iam vero relate ad dubia primae classis, quae referuntur ad usum coronae benedictae pro sodalibus piae Societati a Rosario Vivente addictis, haec retinenda sunt.

1°. Sodales singulos recitantes suam decadem uti debere Rosario benedicto, uti patet ex iis quae leguntur in legibus de Societate a Rosario Vivente sub n. 9, in quo expresse dicitur teneri sodales recitare decadem quotidianam cum corona precatoria de more benedicta.

2°. Pariter teneri sodales ad utendum corona benedicta si frui velint Indulgentiis concessis a s. m. Benedict XIII, minime vero si gaudere cupiant tantum Indulgentiis sodalibus tributis a Gregorio XVI. Id facile eruitur ex ipso Summario Indulgentiarum ipsi sodalitati concessarum, approbato ab hac Sacra Congregatione sub die 1 februarii 1878.

3°. Sodales recitantes etiam decadem unam lucrari Indulgentias concessas a Benedicto XIII Christifidelibus, qui saltem quinque decades recitaverint, uti pariter constat ex citato Summario.

II. Quoad vero dubia secundae classis quae sese referunt ad modum distribuendi sodalibus singulis mensibus mysteria Rosarii hoc principii loco habendum est, sortionem mysteriorum vel eorumdem distributionem secundum naturalem eorumdem ordinem rem esse tantum pertinentem ad regulas seu statuta sodalitatis minime vero recensendam esse inter conditiones ad lucrandas Indulgentias ; quippe in Brevi apostolico quo Indulgentiae conceduntur haec conditio haud apponitur, ac proinde modus distribuendi mysteria sodalibus, ille seligi potest qui attentis personarum et locorum circumstantiis opportunior videbitur.

III. Quoad vero dubia tertiae classis quae proprius attingunt quaestionem de iis sodalibus qui societati a Rosario Vivente fuerunt adscripti extra tuam dioecesim res ita componi potest. Quoad sodales extradioecesanos iam in antecessum assumptos attinet S. Congregatio benigne permittit, ut salvis Indulgentiis in sodalitate Iaurinensi sub Moderatore Dioecesano a Rmo. Magistro Generali Ordinis Praedicatorum nominato permanere possint si velint. Quoad futurum vero observentur statuta sodalitatis, et extradioecesani remittantur ad directores dioecesanos respectivos, qui a Provinciali Ordinis Praedicatorum Viennae in Austria residente facultates necessariae facile obtinere possunt.

Haec habebam, quae Amplitudinis Tuae, prospositis dubiis responderem, interea dum ea qua par est observantia me profiteor.

Amplitudinis Tuae.

Romae, ex Secr. S. Congr. Indulg. ct. SS. RR. die 25 maij 1894.

✠ALEX. *Archiep.* NICOPOL, *Secr.*

INDULG. 100 DIERUM PRO INVOCATIONE IN HONOREM B. M. V.

Abbas Generalis Canonicorum Regul. Lateranensium qui et Director G.lis Piarum Unionum Filiarum Mariae est, ad pedes S. V. provolutus humiliter postulat ut Indulgentiam 300 dierum concedere dignetur omnibus Christifidelibus, qui sequentes precationes in honorem Beatissimae Virginis Mariae devote recitaverint:

Virgo ante partum, ora pro nobis, Ave Maria
Virgo in partu, ora pro nobis, Ave Maria
Virgo post partam, ora pro nobis, Ave Maria
Et Deus. . . .

S. Congregatio Indulgentiis sacrisque Reliquiis praeposita; utendo facultatibus a Sanctissimo Dno. Nostro Leone Papa XIII sibi specialiter tributis benigne concessit Indulgentiam *Centum dierum* semel tantum in die lucrandam ab omnibus utriusque sexus Christifidelibus corde saltem contrito ac devote recitantibus praefatas jaculatorias preces cum adnexa cuilibet ipsarum recitatione salutationis Angelicae. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis etc.

Datum Romae ex Secretaria ejusdem S. Congregationis, die 20 Maji 1893.

FR. IGNATIUS, *Card.* PERSICO, *Praef.*
A., *Archiep.* NICOPOLIT, *Secret.*

BOOK REVIEW.

APOLOGETICA DE AEQUIPROBABILISMO ALPHONSIANO. Historico-philosophica dissertatio juxta principia Angelici Doctoris, auctore, P. J. De Caigny, C. SS. R.—Parisiis, Lipsiæ, Tornaci: H. & L. Casterman. 1894.

We owe it principally to St. Liguori that the contentions which, before his time, engaged the followers of many different theological schools, and bewildered the tyro in the practical science of morals, have ceased, and that there exists to-day a uniform system to guide the student in determining with tolerable safety, the meaning and application of a law which binds in conscience. But the question of the extent of liberty, when the mind is in doubt which of several courses is the right or the better, was one for which even the Saint could not find a fixed formula, at least not such a one as would escape criticism, even so far as its mere intelligence on the part of those who are willing to follow him to the letter, was concerned. Medina had raised a doubt, in the very effort of forestalling its possibility. "A doubtful law does not bind." But the Probabiliorists insisted that that course was plainly culpable presumption, and that: "In doubtful matters, one must choose the safer side." This led practically to *Tutiorism*, and hence the tide, which for a time seemed to be in favor of *Probabiliorism*, gradually returned to the milder form of *Probabilism*, which St. Alphonsus is supposed to defend. But theologians have found two ways of interpreting the Saint's view of Probabilism, and students interested in the subject will remember the lively contest engendered on this ground some twenty years ago, which produced, on the one hand, the *Vindiciæ Alphonsianæ*, and, on the other, the *Vindiciæ Ballerinianæ* Two able theologians on each side stood up in defence of what each deemed to be the Saint's teaching. It was *Aequiprobabilism* against *Probabilism* pure and simple.

Still, we are not clear as to the true merit of that doctrine which the Church, in approving the writings of St. Alphonsus as a safe guide in moral teaching, seems to have accepted as absolutely in harmony with the spirit of her dogma and discipline.

It would be assuming too much, were we to say that our present

author solves the difficulty, which many master minds have successively attacked before him, without convincing their opponents. But he does a considerable service to the cause of sacred science, in so much as he really brings fresh light to bear upon the proper method of solving the question.

Strong words have been said within recent times against the adoption of the theory of Probabilism in our theological seminaries, on the ground that it directly leads to laxism. "Le Probabilisme," writes an eminent Belgian canonist, in commenting on the Abbé Wittmann's late work, *St. Alphonse et le pure Probabilisme*, "est la cause de la révolution, de l'abandon des pratiques religieuses, de la demoralisation universelle." These expressions indicate to the unimpassioned critic, that theological disputants regard this question too much from the subjective point of view, which should only determine its ultimate application by the individual confessor, or director of souls. And herein lies, probably, the reason that the contest is waged over terms, while at heart and in practice, men agree; for it would be preposterous to affirm, that those who stand for the system of the probabilists, are inclined to foster laxity of morals and social revolution, or, that in fact they do so.

The solution of the question is to be looked for, not so much on theological, as on philosophical ground. It is a subject which belongs to the category of criteria of certitude, although its application is made to test the morality of human acts. This is the point of view from which P. De Caigny starts in his analysis. His guide is St. Thomas, the master in Catholic Philosophy, whose principles and demonstrations served St. Alphonsus as pattern and authority :—"Non recedendum puto a sana Doctoris Angelici doctrina, ubi haberi potest."

The author disposes his matter in strictly didactic form. Since the object of investigation is to find a correct system for settling a doubt in matters of moral responsibility, he begins by examining the sources of truth and of doubt. The soul naturally seeks for truth, but she needs a criterion whereby to distinguish it from what is true only in appearance. This criterion is what the Scholastics call the *objectum formale*, which, as P. De Caigny shows, lies between the objective and subjective, but in such a way that the objective element predominates. Thence he leads to the proposition that objective-subjective evidence is the universal evidence of truth, a principle accepted by St. Alphonsus, and underlying his practical teaching in morals.

In the next place, the writer examines the dispositions of the human mind with reference to the acceptance of truth. Here we meet with that condition, "fluctuationis mentis inter duas partes contradictionis," as St. Thomas defines doubt. Doubt, as to its *motive*, may be *negative* or *positive*, either *propter defectum moventium*, or *propter apparentem aequalitatem eorum quae movent ad utramque partem*. (De Verit.q. 14,a.l.) As to its object, it may be either *speculative* or *practical*. In the former case, we distinguish again between the *dubium juris* and the *dubium facti*. Hence, a speculative doubt turns directly upon the question of *truth*, and indirectly upon the question of the *lawfulness* of an act, whereas a practical doubt involves the question of the lawfulness of an act supposed in some sense to rest upon truth. To dissipate the doubt, "probability" comes to our aid. It does not afford absolute certainty, but it substitutes a definite motive of action which, whilst fallible, still attests to conscience the lawfulness of an action to be performed. The author reviews successively the different kinds and degrees of probability which establish a greater or less measure of certitude. This leads to the last and main chapter, on *Aequiprobabilism*.

Here P. De Caigny is admirable. He draws, with rare lucidity, the outline of the matter under discussion, not only as to what is really understood by the term Aequiprobabilism, but as to the methods and principles which the defenders of the system adopt. It is a historical question whether St. Alphonsus was a true representative of the school of so-called Aequiprobabilists. The author lays down the thesis that the Saint for a time, that is up to the year 1762, adopted the system of Probabilism, *ast non plena cum persuasione simplicis Probabilismi*. After that, however, he declared, according to P. Caigny's showing, decidedly and explicitly in favor of Aequiprobabilism.

Among those who have denied this, stands, in the first rank, the late P. Ballerini, S.J. He openly declared what Gury had left only to conjecture, that the reading of St. Alphonsus bore a different sense from the one in which it was commonly understood by the Aequiprobabilist School. The classic passage in St. Alphonsus about the interpretation of which the discussion usually turns, is quoted as follows: "Si opinio quae stat pro lege videatur *certe probabilior*, ipsam omnino sectari tenemur. . . . Dixi certe probabilior, quia, dum opinio pro lege est *certe et sine ulla haesitatione* probabilior, tunc opinio illa non potest esse nisi *notabiliter*

probabilior,"—or, the same thesis somewhat more succinctly stated in the first book of the Saints' Moral Theology (Lib. I., post n. 55, edit. VI.), "Dico igitur, non licere sequi opinionem minus probabilem, cum opinio quae stat pro lege est notabiliter aut certe probabilior." Ballerini finds these words capable of a different interpretation; "intelligenda sunt de tam *insigniori* probabilioritatis *excessu*, ut opinio certe aut notabiliter probabilior *vel sententiae moraliter certae* aequipolleat." (Dissert. posth. n. 8-15.) In his notes to Gury (De Consc., n. 53, not. c.), he says: "Cum juxta S. Alphonsum propositio notabiliter probabilior contra se habeat dumtaxat tenuiter aut dubie probabilem, heic potius describitur *Tutiorismus mitigatus*." Among those who have followed this interpretation are the eminent Jesuit theologians, Succeroni and Lehmkuhl, although the latter is hardly sufficiently pronounced on the subject. However, with regard to the actual position of St. Alphonsus, Lehmkuhl holds that he was always in fact an advocate of simple Probabilism, and that the change was rather one of expression, called forth by the circumstances, than by any modification of view. (Theol. Mor. I, n. 89.)

Our author takes up the adversaries of his thesis, one by one, where they differ in their interpretation from each other. Ballerini, P. Raphael a S. Joseph, Lehmkuhl, Frassinetti, and P. Van Reeth, are smartly plucked. Thus far the historical part, or the determination of the *quaestio facti*.

The following section of the third chapter deals with the *quaestio juris*. Having pointed out the difference between the practical and the theoretical reasons of things, and that the criterion of certitude in matters of conscience, is not the same as that of physical or dogmatical facts, the author proceeds to state and demonstrate the following thesis: *Doctrina S. Alphonsi statuentis opinionem certe probabiliorem efformare certitudinem moralem late dictam, per se ad obligandum vel liberandum sufficientem, plane eonsonat doctrinae D. Thomae, atque ex illa efficaciter confirmatur.* Whence the argument, that an opinion opposed to another which is certainly the more probable, becomes *subjective improbabilis;* and the further proposition, that the human will cannot lawfully give assent to an opinion favoring individual freedom, when it comes in contact with an opinion *certe probabilior pro lege*.

We cannot withhold our admiration for the manner in which P. de Caigny performs the task which he has set himself. He is sharp, forsooth, but we venture to say, not unfair, in dealing with his

opponents. He has not only treated the question from a thoroughly scientific point of view, but he has used the arguments of St. Thomas to the best advantage, in defending St. Alphonsus from what has generally been considered by his sons, an aspersion of favoring laxism in moral teaching. He adds a touch to the controversy which places the doctrine of Aequiprobabilism and the attitude of St. Alphonsus towards it, in a much superior light than the reading of the *Vindiciae Alphonsianae*, or the argumentations of Marc, Aertnys, and others of this school, have thus far given to it. What is above all apparent, is the simple endeavor to sift fact and doctrine, "*non conviciando sed placide rationcinando, ut par est.*"

THEOLOGIA MORALIS PER MODUM CONFERENTIARUM, Auctore Cl. P. Benj. Elbel, O.S.F. Novis curis edidit P. F. Iren. Bierbaum, O.S.F. Ed. II (III-IV Mille) Vol. III. Paderbornae, 1895. Ex Typog. Bonifaciana (J. W. Schroeder) pp. VI, 750.

This volume completes the second edition of Father Bierbaum's recent revision of Elbel's Conferences on Moral Theology. The first edition was reviewed in a former volume of this REVIEW, (v. vii, p. 72.) and we feel renewed pleasure in again commending the work to the clergy and seminarians, as embodying an ideal presentation of moral science. Theory and practice are here admirably blended. Though the author had his eye mainly on the practical side of his science, yet his practice is seen to flow directly from his carefully expounded principles. The editor has brought his present revision under the light of the most recent papal decrees, and has made such minor changes as facilitate reference. The skill and taste shown in the make-up of the preceding edition retain their high standard of excellence.

INSTITUTIONES PHILOSOPHICAE QUAS ROMAE IN PONTIF. UNIVERS. GREG. tradiderat P. Joannes Jos. Urráburu, S.J. Vol. I. Logica. pp. XV, 1178 Vallisoleti. A. Cuesta. 1890.

This remarkable work on philosophy, though embodying its author's lectures delivered in the Gregorian University, comes to us from Spain, the quondam soil of broad and profound thought, which must still retain much of its former fertility when it can pro-

duce so thorough a philosopher as Father Urráburu. The volume on logic has been in print for five years. In the meantime the Ontology, Cosmology and the first half of Psychology, each on a scale commensurate with the logic, have appeared. The work thus far completed is not so well known amongst us as it deserves, hence our reason for bringing its several parts singly into notice.

What will first draw the "lover of wisdom" to this book, is its striking proportions. The primer and compend of logic, as of other sciences, are the necessary evils of our book-congested times. One cannot but be delighted to see the large frame of philosophy here set free from swathing bands. We congratulate the author of this work on the merciful boldness he has shown in his cutting away from the squeezing process and in his giving to logic alone twelve hundred goodly octavo pages wherein to expand it bulk. There is only one other of our recent philosophers who has exhibited a like sense of generous liberty.—Father Pesch in his logic in the *Cursus Lacensis*.

Quantity, however, is not the criterion, though it may be a condition, of success in the working out of a science. Let us put our book in the category of quality. The volume opens of course with a general introduction to philosphy, embodying the familiar notions, but yet unique, if we except Sanseverino's introduction to his largest work, in its giving a sketch of the history of philosophy, which if not of much value as such, has the advantage of familiarizing the student at least with the leading names and their relative position on the roll of philosophers.

The author here tells us, also, of the scope and spirit of his work: to build, that is, his system on the foundations laid by Aristotle and the leading Scholastics, yet to make proper use of the contents of more modern philosophy: "Neque tamen is ego sim, qui solos Scholasticos audire velim eaque duntaxat amplecti quae illi docuere. Sicut enim ipsi multa suis majoribus addidere potuerunt quoque et ipsis alia posteri addere ac de facto addiderunt in re potissimum physica et mathematica, quorum nos rationem reddere habere oportet, imo etiam ad eorum normam ubi opus fuerit, quaedam veterum placita reformare." This blending of the best in the old and the new philosophy is apparent in the author's plan of Logic on the whole. The lines are familiar—*Logica minor*, with its summary of precepts, and *Logica major*, with its fuller development of special subjects. But in the older conception of higher logic only the abstruser questions regarding reasoning and science were

handled. "Nobis tamen *propter temporum conditionem* eas omittere non licet quae respiciunt *existentiam* et *criteria certitudinis*—ipsam scientiae *possibilitatem*" (p. 401). Accordingly we have here a full discussion on the nature and properties of logical truth, on the apposite mental states, the fountains of truth, criteria of certitude, etc., as well as a solution of radical questions regarding universals, the nature and classification of sciences etc.

It were idle to enter here into the author's treatment of these abstruse subjects. Suffice it to note that he goes to the deepest roots and yet presents them with admirable clearness and illustrates them with a copiousness of erudition that is truly marvellous. To no other work is we believe the eulogium pronounced by the late Spanish Cardinal, Gonzalez, on the Philosophia Christiana of Sanseverino, more applicable than to this course by Fr. Urráburu: "Insigne opus, in quo igenii profunditas, judicii acumen, doctrinae veritas, de palma contendere videntur: ast super haec, eruditio incredibilis, ... vasta et solida; cunctos quippe scriptores philosophiae, sive veteres sive recentiores complectitur." The latter portion of this high tribute is mainly applicable to the other volumes of the work about which something is to be said in future numbers of this REVIEW. In concluding we ought not to omit to note, what is a most gratifying perfection in a work of its magnitude, that the book-maker's art has contributed much by a pleasing variety of type, marginal suggestions, etc., to facilitate reading and the well arranged indexes put the contents wtthin easy reach of the student.

CULTURZUSTANDE DES DEUTSCHEN VOLKES seit dem Ausgange des Mittelalters bis zum Beginn des dreiszigjahrigen Krieges. Buch IV. Von Johannes Janssen. Ergänzt und herausgegeben von Ludwig Pastor. (I-XII. edition.) Bd. VIII. d. Geschichte des Deutschen Volkes. Freiburg Br. Herder'sche Verlagshandlung. 1894.

The present volume contains the remnant of the valuable material collected and remotely prepared for publication by the great historian of mediaeval Germany, Dr. Janssen, who died in the midst of his labors, Christmas 1891. Dr. Pastor, literary heir of the deceased, found only about seventy manuscript pages ready for the printer, the rest of the notes awaited digesting, verifying

and putting in systematic order. Large gaps had to be filled in, which demanded independent research, so that the two volumes which have appeared since Dr. Jasssen's death, represent a large portion of original labor on the part of the gifted editor.

It will have been noticed by the readers of the previous six volumes that the author had hitherto dealt exclusively with the political aspects of national life previous to the "Thirty Years War." Parallel with what had preceded, we find in the seventh and eighth volumes an accouut of the social relations, or what is included under the more comprehensive term "Culturzustände," of the German people at the time of the religious upheaval which brought forth Protestantism. Schools, universities, art, science, and the literary life of the nation from the topics of the first 600 pages contained in the seventh volume. In the present volume we have the various aspects of commerce, of trades and agriculture. Then follows a detailed sketch of the domestic life at court, and in the homes of the higher, middle and lower classes of society. The question of pauperism in all its realistic manifestations is presented as a sidepiece to the spirit of philanthropy evolved by the new religion. In the following chapters the student of sociology will find a most instructive lesson. The author reviews the moral degradation, the increase of crime incident upon the teaching of certain "reform" doctrines. The last four chapters present an exhaustive history of the belief in witchcraft, which had grown during the earlier part of the sixteenth century to incredible proportions, and affected all society with its cruel superstitions.

If we recall to mind that Dr. Janssen's work is not a history which gives us his own personal views, however well supported, but that it is simply the orderly presentation of facts and testimonies drawn with scrupulous care from authentic sources, and in which mostly eye-witnesses are made to speak without regard to party or creed, then we can realize the immense value which this labor is to the historian and apologist of the truth. The mere recital of the sources utilized in this one volume, some of which exist thus far only in manuscript, covers about thirty pages, and includes documents drawn from the official archives and rare published works of the period of nearly every country in Europe.

It is impossible to extend our notice into any details of this monumental work without overstepping the limits of a mere book criticism. It is a reference library for the student of history, of

apologetics, of moral and political philosophy. That it is fully appreciated by the educated world is evident from the fact that the last few volumes have had to be printed at once in twelve editions or twelve times the number of the first publication.

SUMMA SYNTAXICA. Cum thematis ad exercendum. Auctore Mario Laplana, S.J. Pars Prima: Summa Syntaxica —Pars Secunda: Themata ad Exercendum. —Friburgi Brisg. Sumptibus Herder. 1894. B. Herder: St. Louis, Mo.

This is altogether a novelty in the line of grammatical works. The art and facility of writing classical Latin is attained rather by assiduous practice than by the study and mastery of precepts. Every student learns the rules of etymology and syntax, yet few find themselves capable of applying these rules unless they are constantly drilled in the writing of composition and in exercises of verse making. The latter is especially helpful, inasmuch as it teaches the use of synonymous terms, the accurate meaning of which must be weighed before they can be used where the quantity suggests them as suiting the rhythm of a line. Herein lies probably the main advantage of a frequent recourse to the contents of the "Gradus," by the side of the dictionary.

But the disposition and correction of exercises entails often much more labor upon the teacher than their writing does upon the pupil; besides, there is often wanting an immediate standard of comparison by which the student who is made to recognize the faults of his composition, will also understand what would have been the best manner of expression to be adopted in the place of his defective style.

P. Laplana's work greatly facilitates this necessary labor on the part of the teacher, while he offers a sure guide and classical authority to the pupil. The book consists of three parts to be taught simultaneously. The first contains the rules on concordance, construction of the elementary parts of a sentence, their modifications, and the relations of place, time and space. Each precept or rule is exemplified by a selection of expressions made from the classic authors and completely illustrating the various uses of the word in question. The second part deals with composition (Orationis formatio), and shows the student how to utilize the material with which he is made familiar in the first part, by teaching him how to build up a sentence upon the best classic models. The

third book contains graded and well chosen exercises which are to be dictated to the student in the vernacular.

The book is a valuable aid to the teacher of Latin. The arrangement by which the essential elements which form a good style are distinguished from those that are merely useful, and again from such as are purely ornamental, enables the professor to adapt the book to the use of successively advancing classes. Simplicity, order, and evident care in the choice of illustrations mark the character of the work as one which, after its use is once rightly understood, will become not only a very fruitful but even necessary instrument in the hand of Latin instructors. The typography is excellent and greatly helpful to the general purpose which the author designed.

DAS PROBLEM D. LEIDENS IN D. MORAL. von Dr. Paul Keppler o. o. Prof. d. Moraltheol. an d. theol. Facultat in Freiburg. i B. Herder. Freiburg and St. Louis, 1894. pp. 58, pr. 70 cts.

An eloquently sympathetic, yet profound and learned study of the old, old problem—the mystery of pain. The subject is viewed in the light of pagan philosophy, of Judaism and of Christianity, and the conclusion is reached that the only adequate solution as to the origin and the meaning of suffering, the only satisfying remedy for its temporal ills, the only solace for its pangs, are to be found in the doctrine, life, passion and institutions of Christ.

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BOOKS RECEIVED.

QUESTIONS ACTUELLES D'ECRITURE SAINT, par le R. P. Joseph Brucker, S.J. Paris: Victor Retaux, 1895.

LOIN DU PAYS. Les Religieux français et l'influence de la France dans les missions. Same publishers.

L'ARRIERE-BOUTIQUE DE SAINT ANTOINE à Toulon et le pain d. pauvres. Récit d'un témoin. Par Etienne Jouve. 1895 (II edit.) Same publisher.

THE OFFICE OF HOLY WEEK according to the Roman Missal, Breviary and Pontifical, in Latin and English. New edition. New York: D. & J. Sadlier & Co.

HISTORY OF THE CHURCH IN ENGLAND from the accession of Henry VIII to the death of Queen Elizabeth, A. D. 1509-1603. By Mary H. Allies. London: Burns & Oates. (Benziger Bros.)

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ST. CHANTAL AND THE FOUNDATION OF THE VISITATION, By Mons. Bougaud. Translated from 11th edition of *A Visitandine*. Preface by Cardinal Gibbons. Vols. I & II, 1895. Benziger Bros.

LIFE AFTER DEATH, or Reason and Revelation on the Immortality of the Soul. A popular treatise by Rev. John S. Vaughan. London: Washbourne. (Benziger Bros.)

THE JEWISH RACE IN ANCIENT AND ROMAN HISTORY, from the eleventh revised edition of A. Rendu, LL.D. Translated by Theresa Cook, London: Burns & Oates. (Benziger Bros.) *Pr.* $2.25 net.

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STANDESLEHREN: DIE PFLICHTEN D. KINDER und d. Christl. Jugend, von W. Becker, S.J. B. Herder: Freiburg and St. Louis, 1895.

MUSTER DES PREDIGES. Eine Auswahl rednerischer Beispiele, von N. Schleiniger. Same publisher.

LEHRE DES JOHANNES CASSIANUS VON NATUR UND GNADE. Ein Beitrag zur Geschichte des Gnadenstreits in 5 Jahrhundert, von Dr. Alexander Hoch. Same publisher.

INSTRUCTIO SPENSORUM, Lingua Anglica Conscripta, ad usum Parochorum, auc. Sacerdote Missionario. 44th edition. Same publisher. Price 30 cents, net.

FIFTY YEARS IN BROWN CONVENT, by a Member of the Community. Cincinnati: McDonald & Co. 1895.

SYNOPSIS TRACTATUS SCHOLASTICI DE DEO UNO, auc. Ferd. Al. Stentrup, S.J. Oeniponte: Rauch. 1895. *Pr.* M. 4.

CHARITY IS THE GREATEST CREATED GIFT OF GOD TO MAN. By the Very Rev. J. A. Maltus, O. P. Benziger Bros.

A ROYAL AND CHRISTIAN SOUL. A Sketch of the Life and Death of the Comte de Paris. By Mons. D'Hulst. Translated by R. Oswald Blair, O.S.B. Benziger Bros. Price 55 cents, net.

THE ROAD TO HEAVEN. A game. New edition. London: R. Washbourne, (Benziger Bros.) 45 cents, net.

THE NEW SPELLER AND WORD BOOK. 144 pages, 12mo., boards, 25 cents. Benziger Bros.

HORAE DIURNAE BREVIARII ROMANI. Dublin: H. Gill & Son, 1895. Size 3½ by 2¼, and half an inch thick. 750 pages. Prices, 3s. 6d. and 4s. net.

INDIAN AND WHITE IN THE NORTHWEST; or a History of Catholicity in Montana. By Rev. L. P. Palladino, S.J. With copious photogravures. Baltimore: John Murphy & Co., 1894.

REVEALED RELIGION. From the "Apologie des Christenthums" of Franz Hettinger, D.D. Edited with an introduction on the Assent of Faith. By Henry S. Bowden of the Oratory. Fr. Pustet & Co., New York and Cincinnati.

LOURDES ET BETHARRAM, par M. l'Abbé Ph. Mazoyer du Clergé de Paris. Dessins par G. Debouchet, Paris. P. Lethielleux, 10 Rue Cassette. 1895. Pp. vii, 312. Pr. 3½ francs.

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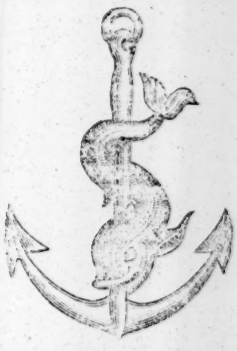

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